

Mark 1-5

I. Introduction

1. Note the title of this book in your Bible: "The gospel according to St. Mark."

A. This title is in the Greek text with two exceptions:

1) The word for gospel has an adjective "holy" identifying what kind of gospel = a holy gospel; a set apart gospel.

2) There is no word in the Greek for "Saint." Mark was not a special saint but a saint in the same sense as you and I who are born again. The placing of "Saint" was a Roman Catholic practice observed by some Protestants. Therefore, it was placed there by the translators.

B. "Gospel" = glad tidings; good news.

C. The gospel is not the gospel of Mark, but "according to" Mark. This is the gospel of Jesus Christ.

2. Mark is identified as the human instrument who penned the word as the Holy Ghost moved on him (II Peter 1:21) while God breathed (inspiration of God, II Tim. 3:16) the word.

3. Who is this Mark?

A. First mentioned in Acts 12:12; son of Mary whose house Peter came to when the angel released him from prison.

B. John was his original Jewish name while Mark was his Roman name.

C. Barnabas' cousin. (Col. 4:10) Word translated sister's son should be "cousin" according to all Greek sources.

D. May have been a convert of Peter. (I Peter 5:13)

E. Went on Paul's first missionary journey. (Acts 12:25)

F. Paul refused to take him on his second missionary journey because he did not complete the first journey with them. (Acts 15:36-40)

G. After Mark had proved himself with Barnabas and later on with Simon Peter, Paul asked Timothy to pick up Mark and bring him along with him to Paul in Rome for he had found him useful for the ministry. (II Tim. 4:11)

H. Mark, a man who had failed, was given a second chance and the Lord chose him to write this book.

4. The time of the writing is unsure, but believed to be between AD 50 and AD 65 and to be the first gospel written.

5. There are four gospels with each presenting a different aspect of our Lord, yet all four aspects are needed to give the full truth.

A. In Matthew, we see Jesus as the "Messiah-King." As Sovereign He comes to rule and reign; therefore, his genealogy is traced through Joseph, back to Abraham showing His kingly relationship.

B. In Luke, we see Jesus as the "Son of Man." As Son of Man He came to share and sympathize; therefore, His genealogy is traced through Mary back to God, showing His humanity.

C. In John, we see Jesus as the "Son of God." As the Son of God, He came to reveal and redeem; therefore, He is declared to be God (John 1:1,14), revealing His ability to redeem, which is the reason the book of John was written. (John 20:31)

D. In Mark, we see Jesus as "Jehovah's Servant." As a Servant, He came to serve and suffer, revealing His humility. Therefore, there are no genealogies recorded in Mark, for who is concerned with the genealogy of a servant.

E. Wonderful fourfold blending = sovereignty and humility; humanity and deity!

6. The first three gospels are called "synoptic" = giving account from same point of view; similar; therefore, one has to read all three to get the complete story and then there are many things that are not recorded. (John 21:25)

7. Mark is the Gospel of action, of pictures, of description, and of deeds since he portrays Jesus as a Servant.

8. Mark wants us to see Jesus at work and to look and marvel at the "mighty works." Therefore, he focuses on what Jesus did and omits much of what Jesus said, as if to say, "What Jesus did proves who He was, and what He wrought authenticates what He taught.

Chapter 1

II. The Servant Prepared V. 1:1-13

A. His Introduction V. 1

V. 1

1. "Beginning" = a commencement. There is no definite article, which may show that the expression is a kind of title or heading. Also, the word may mean the commencement of the narrative Mark is about to write.
2. "Gospel" = signifies good tidings. Refers particularly to the good tidings concerning the way of salvation by the Lord Jesus Christ.
3. "The Son of God" = signifying that Jesus Christ was not just a mere man. This title at the onset was used to attract attention and secure the respect of those who would read the gospel.
4. This book is not just common history of a hero or a philosopher, but the history of the teachings and deeds of the "Son of God." Therefore, this history demands respect.

B. His Forerunner V. 2-8

V. 2

1. "As" = just as. Strong word in the Greek emphasizing an accurate reproduction of what one has spoken or written.
2. "It is written" = tense speaks of an act completed in past time having present results. This tense is used to emphasize the fact that the O.T. records were not only carefully preserved and handed down from generation to generation to the first century, but that they are a permanent record of what God said. (Psa. 119:89)
3. "In the prophets" = refers to O.T. scripture in the section of major and minor prophets. Verse 2 is from Mal. 3:1 and verse 3 is from Isa. 40:3.
4. "Behold" = a word used to cause the reader to pay careful attention to what was about to be said.
5. "I send" = to send someone on a commission to perform certain duties.
6. God sent His messenger (John the Baptist) before (prior) thy face (means the appearance of Jesus beginning His earthly ministry) who (instead of which) shall prepare thy way before thee.
7. "Prepare" = to furnish; equip; make ready. John was a forerunner of Christ whose ministry was to see that Israel was ready to welcome its Messiah.

V. 3

1. "The voice" = A voice. There is no definite article in the Greek. John the Baptist was not the only mouthpiece of God sent to Israel.
2. "Of one" = refers to God.
3. "Crying" = to speak with a high, strong voice as a manifestation of feeling. It was God crying out through John and His message came from the heart and was addressed to the heart.
4. "In the wilderness" = word signifies a solitary, lonely, desolate, uninhabited place. Refers to the uncultivated regions fit only for pasture land in Judea and that is much more barren than our pasture land in our area.
5. "Prepare" = to make necessary preparations; get everything ready; different word from verse 2; word is used as a figure drawn from the oriental custom of sending persons on before kings on their journeys to level the roads and make them passable; in context word means to prepare the minds of men to give the Messiah a fit reception and secure His blessings.
6. "Make his paths straight" = refers to the preparation of the hearts of the people of Israel, and His entrance among them. This is a command to be obeyed continuously, namely, Israel was to welcome Him, not once, but a welcome that would extend on and on, an habitual welcome that would be the natural expression of their heart.

V. 4

1. "John did baptize" = "John came baptizing" (what Greek says); tense of "came" signifies that a new and important period in history began when John came on the scene; a new dispensation of God's dealings with mankind. (Luke 16:16)
2. "Baptize" = not a translation but a transliteration of the Greek word "baptizo" = to place into; make fully wet.
3. "Preach" = "Preaching" = to be a herald; to officiate as a herald; to proclaim after the manner of a herald; to make a public proclamation of the news of the advent of the Messiah with such formality, gravity, and authority that would cause one to be listened to and obeyed. It is used in the N.T. of the public proclamation of the gospel and material pertaining to it.
4. "Baptism of repentance" = refers to a baptism connected with the repentance of the individual. This is a baptism which involved an obligation to repent. (Mat. 3:8)
5. "Repentance" = to change one's mind, attitude, heart and direction. This is a work of God through godly sorrow. (II Cor. 7:10) Involves both a turning from sin and a turning to God.
6. "For" = because of. (Acts 2:38; an example is Mat. 12:41)

7. "Remission" = to send from oneself. It refers to the act of putting something away. God did that when He stepped down from His judgment throne, robed Himself in flesh, took the guilt of man's sins upon Himself and paid the penalty on the Cross, and sprinkling His own blood upon the mercy seat; thus, satisfying His justice, and making possible an offer of mercy on the basis of justice satisfied.

8. One can only come into benefit of that when he believes on the Lord Jesus.

9. Then submission to water baptism is his testimony to the fact that he has repented and believed.

10. John preached the same message we preach today. The only difference is that he looked toward the cross and we look back to the cross.

V. 5

1. "Went out " = tense speaks of continuous action and the widespread character of the movement. They kept on constantly going out to John in a steady stream of people from the surrounding inhabited places in Judea and from Jerusalem, a city of Judea. (See Map 1, below)

MAP 1 is currently unavailable, please contact us for a copy.

2. "Unto" = a preposition not only speaking of direction and ultimate destination, but of a contact of persons, face to face. It indicates that those who came to John, came because of who he was and what he proclaimed.

3. "All" does not indicate that every person in the land came and was baptized, but that they came from all over the area and every one that came with the right fruit John baptized and those who didn't John refused to baptize.

4. "Baptized" = to place into; make fully wet; tense indicates a continuous baptizing, one after another, thus answering to the continuous coming of the people.

5. "In the river" = placed in the river; shows submersion into the river.

6. "Confessing their sins" = to acknowledge and agree fully that they had sinned; to submit to baptism was a confession that they had sinned against God and had already repented of their sins before they came to John for baptism.

7. This movement of people who went unto John was not a blind indiscriminate movement of a mass of people, but the deliberate act of each one, transacting real business with God against whom they had sinned.

V. 6

1. This verse describes John's way of life.
2. "Clotheth" = tense is perfect which indicates that this garb of John's was not a uniform or something put on for the occasion, but the clothing he was accustomed to wearing.
3. "Camel's hair" = not camel skin, but rough cloth woven of camel's hairs (plural in Greek).
4. "Girdle of a skin" = a belt of leather, made of hide; used about one's loins (around the waist) to keep the long flowing garment more closely about them, so as to leave them more freedom for journeying or for labor.
5. His diet included:

A. "Locusts" = an insect permitted to be eaten by the Israelite. (Lev. 11:22) It was used as food by the common people and considered as a common and inferior kind of food.

B. "Wild honey" = honey made by wild bees and was bountiful in the clefts of the rocks. Some Bedouins still make their living today by gathering this wild honey out of the rocks.

V. 7

1. "Preached" = same word as in verse 4.
2. "There cometh one mightier than I" = the definite article is used. There cometh "the One", not merely "One." It was a distinctive, unique outstanding Person, even the Jehovah of the O.T. who was to come.
3. "Mightier" = strong, mighty; therefore, exhibiting many excellencies.
4. "Not worthy" = not fit. John said he was not worthy to even stoop down and unloose the latchet (throng that held the sandals on one's feet) of that One's shoes.
5. This was the task of a slave in an oriental household who took off the guest's sandals and washed their feet as they entered the house.
6. John did not want anyone to form a wrong impression of him or his ministry. He took the place beneath that of an oriental slave. (John 3:30)

V. 8

1. "Indeed" = truly.
2. John is contrasting his baptism to that of the Messiah's.
3. "With" = with reference to. John's baptism had to do with water while the Messiah's with the Holy Ghost. John's was ceremonial, while the Messiah's was supernatural.
4. The baptism connected with the Messiah is the act of the Holy Ghost baptizing (placing) the believing sinner into Christ. (I Cor. 12:13) Water baptism is a picture or type of this.

C. His Baptism V. 9-11

V. 9

1. "And it came to pass" = an expression showing that other things had transpired of which Mark does not speak.
2. "In those days" = an indefinite (having no exact limit) note of time = while John was carrying on his ministry of preaching and baptizing.
3. "Came" = means motion from one place to another. In this case, from Nazareth to where John was baptizing. (See Map 1, page 6; John 1:29)
4. "Was baptized" = to place into. Tense shows that this was a one time thing not to be repeated. Matthew gives the reason why Jesus was baptized. (Mat. 3:15)
5. "Of John in Jordan" = by John in the Jordan. The definite article in front of Jordan along with the preposition clearly shows that scriptural baptism is to be submerged (covered over).

V. 10

1. Note "out of the water" = means out from within the water. For one to "come out of" he must be placed "in" water.
2. "Straightway" = immediately; at once. This is connected with "he saw."
3. As soon as Jesus came up out of the water, John saw:
 - A. "Heavens opened" = to cleave asunder; to divide by rending; rent asunder; means they split like a garment; a sudden event.
 - B. "The Spirit like a dove descending upon him."

- 1) The Spirit was not a dove but "like" a dove descending.

2) "Like" = as it were; is a simile and not the real thing.

3) "Upon" = in O.T. time the Holy Spirit came upon an individual to enable him to fulfill his ministry. Jesus was deity before this event took place, yet every miracle He performed was by the power of the Holy Spirit. (Acts 10:37-38)

4. By this, John knew beyond doubt that this was the Son of God. (John 1:32-34)

V. 11

1. John also heard a voice from (out from within) heaven. Heaven is a place and has boundaries. It can be opened and closed.

2. Therefore, when heaven was rent asunder, God spoke "from out" of heaven.

3. "Beloved Son" = dear Son. Believers are sons of God but the Messiah is the unique Son of God and sustains a different relationship to the Father than we do.

4. "I am well pleased" = one word in Greek. Means to take pleasure in; delight; satisfaction. The tense regards the Father as always having been pleased with the Son (reaches back into the past) and as always being pleased with Him. It is a delight that never had a beginning, and will never have an end.

D. His Temptation V. 12-13

V. 12

1. "Immediately" = kindred word to straightway in verse 10; means at once; Mark used the words immediately and straightway several times in this gospel.

2. "Spirit" = Holy Spirit; same as Holy Ghost. (Luke 4:1)

3. "Driveth" = to lead one forth or away somewhere with a force which he cannot resist. This word does not mean that He was compelled forcibly against His will to go there, or that He was reluctant to go, but that He was inclined to go there by the Spirit, or was led there.

4. The Spirit of God, for important purposes, caused Him to go there.

5. "Into the wilderness" = uninhabited place. The place is unknown but tradition places it near Jericho. (See Map 1, pp 6)

V. 13

1. He was in the wilderness forty days under the direct guidance of the Holy Spirit.
2. "Tempted" = to try; to test one's faith, virtue, character, by enticement to sin; to solicit to sin.
3. "Satan" = the accuser; an adversary; the prince of evil spirits; the habitual adversary of God and Christ and mankind as well.
4. Mark does not record the actual temptations but there were three. (Mat. 4:3-10)
5. "Was with wild beasts" = a description added by Mark to show the desolation and danger of His dwelling there. The region abounded with wild boars, jackals, wolves, foxes, leopards and hyenas, and possibly bears and lions because they were in the area in previous days. (Jer. 49:19; II Kings 2:23-24; I Sam. 17:34)
6. "Angels" = God's ministering spirits. Not human beings because there were none present.
7. "Ministered" = to minister to or serve one. Used especially of those who execute the commands of others. The tense indicates continuous action.
8. The angels were assigned to this work by God the Father, executing His commands to care for the Son.
9. All during the forty days of temptation, the angels were continually ministering to the Messiah's spirit and soul. During testing our Father does not withdraw His ministering spirits.
10. Mat. 4:11 does not contradict this since the angels no doubt came after the temptation and ministered to His body also.
11. Christ was tested before He started His earthly ministry, and we all will be tested before we will be used of the Lord.

III. The Servant At Work V. 1:14-10:52

A. Events That Happened Between Verses 13 and 14

1. First disciples followed Jesus. (John 1:35-51)
2. Water turned to wine at Cana of Galilee, the first part of Jesus' ministry in Galilee. (John 2:1-12)
3. Attended passover (first during His ministry) in Jerusalem as required by law (Deut. 16:16) and cleansed the temple the first time. (John 2:13-25)

4. Conversation with Nicodemus. (John 3:1-21)
5. Preached in Judea about 8 months. (John 3:22-36)
6. Departs for Galilee because of the growing hostility of the Pharisees (John 4:1-3) and Herod's imprisonment of John. (Mat. 4:12)
7. Met the woman at the well and saved her. (John 4:4-45)

B. The Second Part of Jesus' Galilean Ministry V. 1:14-10:31

1. Jesus Begins by Preaching V. 14-15

V. 14

1. Jesus came into Galilee after John was put in prison.
2. "Preaching" = making proclamation as a herald; used of the public proclamation of the gospel and matters pertaining to it.
3. "Gospel of the Kingdom of God" = refers to the good news from God declared in verse 15.

V. 15

1. "Time" = a limited period of time. Refers to a particular time, the preappointed period which according to the purpose of God must elapse before the divine kingdom could be founded by Christ.
2. "Fulfilled" = to render full; to complete; refers to a period of time that was to elapse, had passed. The tense indicates that the time has been fulfilled with the present result that the time is ripe.
3. Thus, He says the kingdom of God is "at hand" = to draw or come near; approach. This phrase simply means that the coming of the Messiah was near, or that the time of the reign of God which the Jews had expected was coming.
4. Jesus is saying that the kingdom of God is about to arrive with the presence of the King.
5. "Repent" = to change one's mind for the better, ready to make amends with abhorrence of one's past sins; means to exercise sorrow for sins and turn from them.
6. "Believe" = to put confidence in one; to trust one. This was to be exercised from one's heart.

7. Jesus called for faith in His message, that the Messiah had come.

8. This message is the same that John the Baptist and Paul preached. (Mat.4:17; 3:2; Acts 20:21)

2. Events That Happened Between Verses 15 & 16

1. Healed nobleman's son, from Cana. (John 4:46-54)

2. First rejection at Nazareth. (Luke 4:16-30)

3. Removed to Capernaum as a center from which to carry on His ministry of preaching, teaching and healing.

3. Call of Simon, Andrew, James, and John V. 16-20

V. 16

1. "By" = alongside. Mark uses this preposition to draw a realistic picture of the Messiah walking along the seashore, near the edge of the water.

2. "Casting a net" = to throw on both sides; to throw around; to cast to and fro; now to one side and then to the other. This refers to fishing with a net, making a cast and then a haul.

3. "Fishers" = fishermen.

V. 17

1. "Come" = come here, come.

2. "After" = when used with "come" has the idea of joining one's party.

3. "Will make you become" = the addition of the word "become" indicates it would be a slow process, a growth process, but Jesus could and would do it.

V. 18

1. "Straightway" = at once; immediately.

2. "Forsook" = to send from oneself; to yield up; to leave. The word implies a separation, a separation from the fishing business to the preaching of the Word of God;

the tense speaks of a once for all action. It was a complete break from their former life, and a permanent one.

3. "Followed" = to walk the same road; to side with His group. The word implies fellowship, joint- participation, a side-by-side walking with another; therefore, it means to join one as a disciple, to cleave steadfastly to one, conform wholly to His example, in living, and, if need be, in dying.

V. 19

1. "Ship" = not word for small rowboat attached to a large vessel but means the large fishing boat itself.

2. "Mending" = to mend what has been broken or rent, to fit out, equip, put in order. The word has the idea of equipping something or preparing it for future use.

V. 20

1. "Straightway" = at once; immediately.

2. "Called" = to call aloud; to utter in a loud voice. The use of this word together with the fact that James and John were in the large boat which had to be moored some distance from shore, indicates that our Lord called across a stretch of water in order to reach them.

3. "Left" = to depart from one and leave him to himself, so that all mutual claims are abandoned.

4. "Hired servants" = one hired for wages.

5. "Went after" = to go off after; to depart after; went off after. Word shows separation just like "forsook" in verse 18.

6. Zebedee and his two sons evidently had a successful business in cooperation with Andrew and Simon. (Luke 5:7,10-11) They left the boat and their father with the hired servants, therefore, the business would go on while they left all and became permanent followers of Jesus.

7. This is not the call of these four unto salvation but a call to service. They had already been saved, two of whom are recorded in John 1:35-42.

8. These men were busy and successful at what they were doing, but when God looks for someone to use in a special mission, He looks for the person who is already busy, the energetic individual.

4. The Demoniac Healed V. 21-28

V. 21

1. "Sabbath day" = Saturday; the seventh day of the week; the day for synagogue worship.
2. "Synagogue" = the building where solemn Jewish assemblies are held; the place of worship other than the temple at Jerusalem where the Jews congregated for worship. The service consisted of prayer, praise, the reading of the Word of God, and an exposition by any rabbi or other competent person.
3. "Taught" = to teach; used of Jesus and the apostles uttering in public what they wished their hearers to know and remember. The tense speaks of entrance into an activity, which means that as soon as our Lord entered the synagogue, He began teaching. The tense also indicates that our Lord's message was a discourse of some length.

V. 22

1. "Were astonished" = to be struck with astonishment; amazed; to strike a person out of his senses by some strong feeling, such as fear, wonder, or even joy. This is a very strong word. The tense describes the prolonged amazement of the audience.
2. "Doctrine" = teaching; that which is taught.
3. The reason the people were astonished was because He taught them as one having authority, something that the scribes did not demonstrate in their teaching.
4. "Authority" = the ability or strength with which one is endued, which he either possesses or exercises; power. The people noticed at once that Jesus got His authority direct from God, not from the current scribes.
5. "Scribes" = a copier of the law and other parts of the Scriptures. (Jer. 8:8) They were also men learned in the Mosaic law and the sacred writings, also interpreters and teachers.
6. The problem was that the scribes quoted other rabbis and felt their purpose was to be expounders of the traditions which they made a millstone around the necks of the people. And by so doing, they set aside the word and will of God by their traditions and legalism. (Mark 7:9,13)
7. Jesus struck a note not found by the scribes and they were astonished.

V. 23

1. "Their" = refers back to the people who were astonished at Jesus' teaching; these people owned the synagogue; also implies that the man with the unclean spirit was not of their company.
2. "With an unclean spirit" = The unclean spirit had entered the man's body, took up his residence in it, and controlled him; this is called demon possession.
3. "Unclean spirit" = speaks of an unclean demon (devil). (Luke 4:33)
4. "Cried out" = to raise a cry from the depth of the throat; to scream aloud.
5. The demon cried out, using the man's vocal organs. It was a deep, throaty, terrible cry and had in it the fear of impending doom.

V.24

1. "Let us alone" = even though only one demon is mentioned as possessing this man, that demon spoke up for the others as well. They were leagued together in the work of evil and this one knew that if he was punished others would also share the same fate.
2. "What have we to do with thee?" = what do we demons have in common with you?
3. "Art thou come to destroy us?" = to put an end to; ruin. May imply that the time of their destruction had not come, and that Jesus ought not destroy them before that time. Therefore, the demon said, "Let us alone." (Mat. 8:29)
4. Jesus came to destroy the works of the devil, (I John 3:8) and He had a right to liberate the captive and to punish him who had possessed the man.
5. Satan still considers it an infringement of his rights when God frees a sinner from bondage and destroys his influence over the soul; therefore, he still asks to be let alone, and to be allowed to lead men captive at his will.
6. "Know" = absolute knowledge of a fact once for all.
7. The devil and all his demons know who Jesus is but many people, even preachers refuse to believe who He is.
8. "Holy One of God" = the Messiah.

V. 25

1. "Rebuked" = to admonish; to address in sharp disapproval. Means to rebuke another, the rebuke failing to bring the offender to acknowledge his sin.

2. There is another word used for rebuke in the N. T. also translated reprove in John 16:8 which means a rebuke which results in a conviction of sin and sometimes a confession of sin on the offender's part.

3. But Satan and his demons refuse to be convicted of their sin, and will not acknowledge it nor repent, so that is why this word for rebuke is used here.

4. "Hold thy peace" = to close the mouth with a muzzle; to stop the mouth; make speechless; reduce to silence. Greek construction issues a sharp command to be obeyed at once (same is true of "come out"); this is a nice way of saying "shut up and come out at once."

V. 26

1. "Torn" = to convulse, like a spasm. Medical writers use the term for the rotating (churning) of the stomach. Luke 4:35 speaks of the demon throwing the man down.

2. "Cried with a loud voice" = a screech or scream without any words uttered.

3. This was a moment of intense excitement as the demon exerted his last power, inflicted all the pain he could, and then bowed to the Son of God and came out.

4. This demonstration resembles a temper tantrum that a lot of children and adults throw today, trying to get their own way.

5. We are facing demon possession today. (Mat. 12:43-45)

V. 27

1. "Amazed" = to be astonished; to be terrified; to be frightened. Their amazement was mingled with fright and terror. This is a graphic description of the reaction of the synagogue crowd to the impact of Jesus, His teaching, and the miracle He performed.

2. "Questioned" = to seek or examine together, to discuss, dispute. This was done by look and word. The tense indicates a prolonged discussion.

3. "New" = word used refers to new with respect to quality; the new as set over against that which has seen service, the outworn, or that marred through age. Compared to the dry, legalistic teaching of the rabbis, the teaching of Jesus was new. It was fresh with the dew of heaven upon it.

4. "Authority" = the ability or strength with which one is endued, which he either possesses or exercises.

5. "Commandeth" = a military term used in the military sense of an "orderly array."

6. Our Lord has the hosts of Satan under His absolute power at all times and He can command them at will, and they obey Him.

7. The most astonishing thing to the crowd was that the demons obeyed Him.

V. 28

1. "Fame" = hearing; report; rumor; the thing heard.

2. They had no telephones, telegraphs, newspaper, or radios, but the report concerning the new teaching spread with lightening speed by word of mouth everywhere throughout all Galilee.

5. Peter's Mother-In-Law Healed V. 29-31

V. 29

1. "Forthwith" = immediately; at once.

2. "Simon" = Peter.

V. 30

1. "Lay" = to have lain down; to lie prostrate. The tense speaks of continuous action or state in past time meaning she had been sick for some time.

2. "Of a fever" = with a fever. The Greek word for fever means fire. She was burning up with a fever.

3. It is interesting to note that Peter had a wife; therefore, he could not have been the first Pope according to Catholic teaching.

4. "Anon" = at once; immediately.

V. 31

1. "He came" = means He did not only come, but He came and faced her.

2. He took her by the hand and lifted her up and Luke 4:39 adds that He "rebuked the fever."

3. Immediately (at once) the fever left her and she began to minister. This shows that this was not an ordinary recovery from fever, which is usually slow and tedious.

4. "Minister" = to be a servant; a domestic; to wait upon; to serve. The tense shows progressive action, thus indicating that she went on serving them. It took some time to prepare the meal.

6. Multitudes Healed V. 32-34

V. 32

1. "When the sun did set" = qualifying words to show that the Sabbath had ended. It was the Sabbath, that day, as shown by the fact that the synagogue meeting was being held.

2. The Sabbath closed at sunset, which gave the people liberty to bring their sick ones to Jesus.

3. "Brought" = to carry some burden; to move by bearing. The tense speaks of continuous action. They were carrying the sick in a steady stream to Jesus.

4. "All that were diseased" = all those who were having ailments; the demon possessed were brought because of the news of the casting out of the demon in the synagogue.

5. Much mental and physical diseases are caused by demons, which is the reason a lot of religions deal with the healing of the body.

V. 33

1. "Gathered together" = to go with others and settle down together in a group.

2. The tense reveals that the people had brought their sick to the door of Simon's house, and had seated themselves, waiting for the new Teacher to heal those who were ill.

3. They were there to stay until their mission was accomplished.

4. "At the door" = refers to the door that opened to the courtyard around the house.

V. 34

1. "He healed many" = He healed all that had need of healing. Mat. 8:16 states that He healed all that were sick.

2. "Divers" = of different sorts or kinds.

3. "Devils" = demons.

4. "Suffered not" = to not permit. Tense speaks of continuous action. It was a continuous refusal "because they knew him."

5. The demons clamored to be heard, but Jesus told them to be silent because testimony from such a source would not help the cause of Christ with the people.

6. Paul was grieved about such a testimony in Acts 16:16-18.

7. Retirement to Pray V. 35-37

V. 35

1. "In the Morning" = the last watch of the night, from three to six a.m. The morning of the first day of the week.

2. "A great while before day" = in the early part of the watch while it was still a bit dark.

3. "Rising up and went out" = awoke, rose up from His bed, pallet, or mat and went out (departed) of the house and out of the city.

4. "Prayed" = to pray towards God. Word has the idea of definiteness, a conscious direction of one's prayer to God, and a consciousness on the part of the one praying, of God's presence and attention. The tense portrays Jesus as praying through the early morning hours.

V. 36

1. "Followed after" = to earnestly pursue; to hunt out; to track down.

2. Simon (Peter) and they that were with him (Andrew, James, John and some others, Luke 4:42) kept up the search till they found Him.

V. 37

1. "All men" = the multitudes, not just those from Capernaum. (Mat. 4:25)

2. "Seek" = seek in order to find; to desire. The tense says "all men are seeking thee."

3. The object of the disciples was to bring Jesus back to Capernaum because in their minds, He was losing precious opportunities.

8. Journeying About in Galilee V. 38-39

V. 38

1. "Let us go" = tense indicates "Let us be going, and keep on going," emphasizing the length and extent of labor that would be involved in this preaching mission.
2. "Into the next towns" = refers to the country towns or villages; cities without walls close to Capernaum.
3. "Therefore came I forth" = Refers not just to the reason of coming out of Capernaum, though that may be implied, but refers to the reason He came forth from God. (Luke 4:43; John 16:28)
4. Jesus did not come for the praise and applause of men, but to preach (herald forth) and to die on the cross that men might be saved. (Luke 19:10)
5. The miracles attracted attention to Him but they were not the object for which He came.

V. 39

1. Jesus made a tour throughout all Galilee, which according to history contained over 200 villages, each containing several thousand inhabitants.
2. We are not told the time of this preaching tour, nor are we told much about what miracles He performed except that He "cast out devils" = demons.
3. Matthew Chapters 5-7 referred to as the "Sermon on the Mount" may have been delivered during this preaching tour.

9. A Leper Cleansed V. 40-45

V. 40

1. "Leper" = a man with leprosy. Luke 5:12 says "full of leprosy" = means the disorder was fully developed; it had spread over his whole body; he was leprous from head to foot.
2. Leprosy is an incurable disease by any human act or skill and is a type of sin which can only be cured by the grace and mercy of God.
3. "To him" = (first time used) means face to face with Jesus.
4. "Beseeching" = to beg; entreat. Refers to an urgent appeal.

5. "Kneeling down" = Mat. 8:2 says "worshipped him," while Luke 5:12 says "fell on his face." All these terms speak of deep humiliation and earnest entreaty not just in homage of the body only but also the soul.

6. "If thou wilt" = to be willing, to desire. Word means a desire that comes from one's emotions. The leper appeals to the tenderheartedness of Jesus.

7. He did not say "If thou wilt ask of God, He will give it thee" but "if thou wilt" = this reveals the faith the leper had in a divine Christ who is equal with God.

8. "Thou canst" = to have power; to be able. The leper does not doubt the ability of the Lord to heal.

9. "Make me clean" = to cure me of this disease in the flesh; to make one legally clean in the eyes of the law and restore me to the privileges of the congregation. (Lev. 14)

V. 41

1. "Moved with compassion" = to pity; feel sympathy; to have the bowels yearn (bowels are considered to be the seat of one's love and pity).

2. The Greek construction of this sentence is that Jesus was saying "I will" at the time He was touching the leper, but the thought "I will" and the act of cleansing him, all preceded the spoken words and the outstretched hand.

3. The Levitical law forbade a Jew to touch a leper who was considered unclean. (Lev. 13:44; 5:2) Jesus did not break the law. (Mat. 5:17)

4. All of this means that our Lord did not touch the leper in order to cleanse him, but to show him and the people around them, that he was cleansed of his leprosy.

V. 42

1. The Lord is the only one who can say something is done and in His mind it is done even though we may not see it that way.

A. In John 17:4, Jesus said "I have finished the work", but He had not yet died on the cross.

B. In Rom. 8:30, the word of God speaks of already having a glorified body, which, in reality, will not be till Jesus comes in the rapture.

C. Rev. 17:8 indicates that the saints names were written in the book of life before there was ever an earth.

D. Here, "as soon as he had spoken", that which was already done in the mind of the Lord came forth for man to see.

2. "The leprosy departed" = to go off from; signifies separation; the man was completely separated from his leprosy.

V. 43

1. "Straitly charged" = to charge with earnest admonition; to charge sternly.

2. "Forthwith" = immediately, at once.

3. "Sent him away" = to bid one to depart, in stern language.

4. Both word and action are severe. Why? It may be because he came so near to the Lord with his defilement of leprosy. By this stern rebuke, Jesus showed His respect for the Jewish law. (Num. 5:2)

V. 44

1. "Say nothing to any man" = This was to keep excitement down and avoid needless opposition to Christ. It is evident that He wished to draw the thoughts of men away from His miracles, and to fix them upon His doctrine.

2. The command to report to the priest was in accord with the Mosaic regulations. (Lev. 14)

3. "Offer" = bring sacrifices (those things) Moses commanded in the law for thy cleansing. (Lev. 14)

4. This was to be done "for a testimony unto them" = that the priest might have clear evidence that this leper was cleansed, not after the custom of the law, but by the operation of grace.

V. 45

1. "To publish" = to make public proclamation. The tense speaks of a continuous proclaiming.

2. "To blaze abroad" = to report thoroughly. Tense speaks of continuous action.

3. "The matter" = the account of the healing.

4. The man was so deeply affected by his being cured and was so full of joy, that he followed the natural dictates of his own feeling rather than the command of the Saviour.
5. "Could no more openly enter" = does not refer to His inability because He had none, nor to any physical obstacle in His way because He could overcome those; but denotes that there was difficulty, inconvenience, or the timing was not right then. Therefore, He judged it best not to enter the city at that time.
6. "The city" = has no definite article, thus refers to any city; therefore, He went outside (without) in desert places (uninhabited places).
7. "Came" = tense indicates "they kept on coming."
8. "From every quarter" = from every direction.

Chapter 2

10. A Paralytic Healed V. 1-12

V. 1

1. "Again" = a second time with 1:21 mentioning the first. Jesus had not been there apparently since He left (1:35) on the preaching tour in Galilee. Mat. 9:1 gives more insight.
2. "After some days" = It is probable that a considerable interval had taken place since the events recorded in the last chapter.
3. "Noised" = to hear. Word seems to indicate that Jesus had entered the city privately and went into the house, possibly Peter's house.

V. 2

1. His being there was soon known, and His popularity had become so great that multitudes pressed to hear Him.
2. "Not so much about the door" = The house was packed inside and there was a crowd around the door. All who came could not get near enough to hear Him and especially near enough to touch Him.
3. "Preached" = to make a public proclamation in a formal, grave, and authoritative manner which must be heeded. The tense reveals continuous action. This word is also translated, "say, speak, talk, tell and utter".

4. "Word" = Logos; which refers to Jesus himself. The revelation or doctrine which He came to deliver; called the word of God in other scripture because it was spoken or revealed by God.

V. 3

1. "They come unto him" = the tense presents in graphic language a past event with the vividness of a present reality. This is characteristic of Mark.

2. "Bringing = to carry some burden; to move by bearing. Luke 5:18 says they brought him in a bed.

3. "Sick of the palsy" = paralytic; suffering from the relaxing of nerves on one side.

4. "Borne of four" = to bear; to raise from the ground, take up, to carry what has been raised up. This was done by four men.

V. 4

1. "Could not come nigh" = not being able to bring him to a place before Him because of "the press" = the people pressed into the area, and blocked up the door so that they could not have access to Him.

2. "They uncovered the roof" = to unroof the roof. The oriental roof was flat and usually had outside stairs which could explain the men's easy access to the roof.

3. "Had broken it up" = tells how they unroofed the roof; means to dig through. Luke 5:19 says they "let him down through the tiling." The house must have had slabs of tiling (made out of clay) laid across the joist and that was covered with ashes, dirt and possibly grass growing on it.

4. "Let down" = to let down from a higher place to a lower. The men probably had a rope fastened to each corner of the bed.

5. "Bed" = a thickly padded quilt or mat; a pallet. Luke 5:18 says bed, while Luke 5:19 says couch = a pallet; a small bed. These are different words yet mean basically the same thing.

6. "Lay" = lie down. The paralytic was prostrate and was dead weight.

V. 5

1. "When Jesus saw their faith" = having seen their faith. This refers to the men who carried the sick man and dug up the roof and let him down into the room. (Gal. 6:2)

2. Their actions were visible evidence of their faith.
3. The paralytic had faith to be healed but the faith referred to here was that evidenced by the strenuous actions of the men.
4. "Son" = word for an adult son. Denotes affection or kindness.
5. "Thy sins" = the wretched physical condition of the sick man was due to his sinful life, yet Jesus treats him with the utmost of kindness.
6. "Be forgiven" = are forgiven. Tense indicates action going on present time. Word means to send from oneself; to send away; to put away; to dismiss; the act of dealing with the act of wrongdoing in such a way that the sinner who appropriates the Lord Jesus as Lord and Saviour, has his sins put away in two ways: 1) put away on a judicial basis by the shed blood of Christ; 2) put away in the sense of removing the guilt of that sin from the believing sinner and bestows a positive righteousness, Jesus Christ Himself (I Cor. 1:30), in whom this person stands justified forever.

V. 6

1. "Certain" = some. These came from Galilee, Judea and Jerusalem. (Luke 5:17)
2. "Sitting" = their posture reveals that they must have been early on the spot, so as to get near Jesus to hear and see Him distinctly.
3. These scribes were there to cause trouble and to pick flaws in Jesus' teaching because they were jealous of this new Teacher's popularity and power.
4. "Reasoning" = to bring together different reasons; to revolve in one's mind; to deliberate.
5. "In their hearts" = the faculty and seat of intelligence and understanding (mind).

V. 7

1. This verse reveals what they were reasoning or thinking.
2. "Blasphemies" = to utter injurious speech or slander.
3. Their logic was correct. God only can forgive sin, but their problem was that they did not recognize Jesus for who He really was = God incarnate.

V. 8

1. "Perceived" = to know fully. Our Lord was not only immediately aware of what the scribes were thinking, but was clearly and fully aware of it.

2. "In his spirit" = as distinct from the ear because they said nothing. No sound had come but feeling did. There was a hostile atmosphere in the room and our Lord sensed it.

V. 9

1. "Whether" = which of the two?

2. "Arise" = tense speaks of progressive action = "be arising."

3. "Take up" = to pick up and carry.

4. "Walk" = to walk about; the tense indicates to "start walking about and keep on walking. This signified a permanent cure.

V. 10

1. "That" = in order that. Introduces a purpose clause.

2. "Know" = speaks of absolute, positive, beyond a peradventure of a doubt, knowledge.

3. "Power" = delegated authority.

4. When a person delegates someone to do something for him and in his name, he is in a sense in that person, doing that very thing which he asked the other one to do.

5. The Son of Man on earth has the delegated authority, as the Son of God, from God the Father, to forgive sins.

6. Knowing full well that He had exercised the prerogative of God in forgiving the man's sins, He proceeds to justify His claim by healing the man.

V. 11

1. "Take up" = Greek grammar shows that the command was given with military snap and curtness, and was to be obeyed at once.

2. "Go thy way" = to withdraw oneself, to depart, go away. The word is used of the final departure of one who ceases to be another's companion or attendant.

3. "Into thine house" = It was the desire of our Lord that the paralytic when healed, would not remain with Him and thus attract unnecessary attention to Him that would hinder His preaching ministry.

V. 12

1. "They were all amazed" = astounded; to stand out of. Our word "ecstasy" comes from this word.

2. "Glorified" = to praise; extol; magnify. Luke 5:25 states the healed man glorified God also.

3. "We never saw it on this fashion" = These people were in a sense taken out of their usual routine by the wonder of the miracle, and had their entire attention taken up with the marvelous cure, almost to the point of being beside themselves.

4. Jesus had acted with the power of God and claimed equality with God and had made good His claim.

11. Call Of Matthew V. 13-17

V. 13

1. "Went forth again" = Refers to his former going forth 1:35. There may have been some time elapsed between verses 12-13.

2. "By the sea side" = alongside. This suggests the idea that our Lord did not only go to the seashore, but that He liked to walk along the shore.

3. "Resorted" = come. Tense emphasizes action going on. The whole crowd kept on coming to Him.

4. "Taught" = to teach one. Used of Jesus uttering in public what He wished His hearers to know and remember. Tense emphasizes action going on. He kept on teaching them.

V. 14

1. "As he passed by " = tense indicates "as he was passing by, he saw Levi."

2. "Levi" = his original name; Matthew, his apostle name.

3. "Sitting at the receipt of custom" = "sitting at the place of toll." He was a tax collector who collected toll for the Roman Government.

4. "Follow me" = to follow one who precedes; to join him as his attendant; to join one as his disciple; to side with his party. This is not an invitation but a command. This is an effectual call to service = apostleship. The tense denotes the beginning of an action and its habitual continuance.

5. This meant for Levi to walk the same road that Jesus walked, a road of self-sacrifice, a road of separation, a road of suffering, a road of holiness.

6. The Greek construction reveals this to be a side by side walk down the same road participating in the Lord's companionship.

7. Levi arose immediately and left all (life of riches and luxury) to follow Jesus.

V. 15

1. "It came to pass" = phrase reveals that Jesus traveled from the sea side to Levi's house.

2. "Sat at meat" = to lie prostrate; to have lain down; recline. The orientals did not sit at the table on chairs, but reclined on couches. The head or raised end of the couch being at the table; the couch in its length extending out from the edge of the table. This explains how John leaned on Jesus' breast at the passover supper. (John 13:23; 21:20)

3. "Meat" = means a meal or food.

4. "Publicans" = a tax collector. The lowest of three grades of tax collectors in the Roman System. These were the ones who sat at the receipt of customs and dealt face to face with those from whom they collected the taxes.

5. "Sinners" = one devoted to sin; a habitual sinner.

6. Publicans are associated with sinners because they usually followed that calling because it offered the opportunity for fraud and extortion. Therefore, they were hated and excluded from the synagogue.

7. "Sat together" = to recline in company with.

8. "Disciples " = one who learns. The word in itself does not include the idea of salvation in it. It can mean a lost or saved follower (one who trails along; John 6:60,66). Here the word is used of the disciples our Lord had just called to be His helpers.

V. 16

1. "Pharisees" = a Jewish religious sect which was organized during the period between Malachi and Matthew when there was no recorded revelation from God. They placed oral tradition equal to or above the word of God. They were bitter enemies of Jesus.
2. By their question they were accusing Jesus of being a sinner because He was eating and drinking with publicans and sinners.

V. 17

1. "Whole" = to be strong in body; to be robust; to be in sound health.
2. "Call" speaks of the divine invitation to salvation; the effectual (producing, or capable of producing, the desire effect) call.
3. "Righteous" = refers to those who seem to themselves to be righteous, who pride themselves on their virtues; self-righteous-ness. (Rom. 3:10; Mat. 5:20)
4. "Repentance" = reversal; to change one's mind, attitude, heart, and direction; involves both a turning from sin and a turning to God.
5. This is a work of God worked by godly sorrow, (II Cor. 7:10) and is necessary for one to be saved. (Luke 13:3,5)

12. Questioned About Fasting V. 18-22

V. 18

1. The disciples of John sided with the Pharisees in the Jewish ceremonial, ritualistic observances, while John was in prison.
2. The Pharisees hated John who had denounced them as a generation of vipers (Mat. 3:7), but here they were joined together in criticizing Jesus and His disciples.
3. The same is true today. Hostile groups combine against our Lord and Saviour.
4. "Used" = the word and its tense implies not only fasting in past time, but were observing a fast at that very time. The Pharisees fasted twice a week. (Luke 18:11-12)
5. "Fast" = to abstain as a religious exercise from food and drink. Today it is believed that only water is allowed during a fast.

V. 19

1. "Children" = sons.

2. "Bridechamber" = the chamber containing the bridal bed.
3. Jesus is the bridegroom while His disciples (children of the bridechamber) were newly married to Him.
4. The wedding feast was a time to be merry because during that time the bride had the full attention and presence of the bridegroom so there was no need to fast.

V. 20

1. But the days will come when Jesus would be taken away as to His presence. Then would be a time to be in solitude and fasting, like a wife whose husband has gone away on business.
2. "Shall be taken away from them" = has reference to the crucifixion. The word "taken away" conveys the idea of painful severance.
3. "Then shall they fast" = Implies there is a time for fasting. (Mat. 6:16-18, "when" you do, not "if.")

V. 21

1. Jesus spoke in parables which was just a story to some, but to those who had a spiritual ear, they understood.
2. "Piece" = a patch which is used to mend a tear in a garment.
3. "New" = unfilled; unmilled; undressed. It refers to a new piece of cloth which is made usable by a process of cleansing, shrinking, and thickening, through the use of moisture, heat and pressure. This new cloth had not gone through this process.
4. "Old" = old in point of use; worn out. The worn-out garment, weakened by use and age, would not furnish the "unfilled" patch with enough of a grip to keep both together.
5. The patch refers to the Messiah's new type of ministry and preaching grace, as compared to the Mosaic law = the old worn out garment which was ready to be set aside.
6. There are those today who attempt to retain the Mosaic law which the Lord set aside at the Cross, and put upon it the patch of grace.
7. When this happens, it is as our Lord said, "The new piece that filled it up taketh away from the old, and the rent is made worse."

V. 22

1. Jesus spoke another parable along the same line as verse 21 showing you cannot mix law and grace.
2. First "new" = new in point of time.
3. "Wine" = that squeezed out in a wine press; generic word for any form of the fruit of the vine with context determining specific meaning. Here, "new" identifies this to be grape juice.
4. "Old" = old in point of use; worn out.
5. "Bottles" = a leather or skin bag used as a bottle, not glass; wineskins.
6. "Marred" = to destroy; to render useless.
7. Forth "new" = new in point of use. This is opposite of the "old" = old in point of use; worn out.
8. To put new wine in old wineskins (bottles) would result in a twofold loss: both the wineskin and that of the wine.
9. In this parable, our Lord teaches us that it is a vain thing to attempt to mingle together the spiritual liberty of the gospel with the old ceremonies of the Law.

13. Eating Grain on The Sabbath V. 23-28

V. 23

1. "And it came to pass" = has connection with the last verse in only a topical way: Mark is showing another case of conflict.
2. It is possible that Jesus attended the second passover feast, during His ministry, between verse 22 and 23. (John 5:1)
3. "Went through" = to journey alongside. The word seems to combine the idea of going through and alongside. Jesus went through the field on a footpath with grain on either side. The tense reveals a continuous action. Thus, "They were moving through the field."
4. "Corn fields" = sown fields; fields of growing crops.
5. "Ears of corn" = a head of grain. John 12:24 refers to a "corn of wheat" = a kernel of wheat or grain of wheat.
6. "Corn" was a generic name for several cereal grasses cultivated in Palestine. An example where "barley" is referred to as "ears of corn" is found in Ruth 1:22; 2:2.

7. Even the timing of this would be after the passover which was April 14 and the feast of unleavened bread, April 15-21, therefore, only barley or wheat could be plucked to eat, not corn as we know corn. (Exo. 12:2,6,14,18; Lev. 23:5-8)

8. The tense of these verbs reveal: "As they were making their way along the path, they were plucking the grains."

V. 24

1. "Said" = to speak. The tense reveals that they kept on speaking to Him about this matter.

2. Concerning the case of Jesus eating at Levi's home during a Jewish fast, they spoke to His disciples, but now they speak directly to Him.

3. They take issue with Him on the legality of picking grain on the Sabbath, which was to them, reaping on a small scale. The O.T. had strict laws about Sabbath observance, but Jewish tradition had added restrictions to such extremes that it had voided God's original intent.

4. "Behold" = interjection that denotes surprise.

5. "Not lawful" = not right; not allowed. The act of plucking the grain by the hand from a neighbor's field was not what the Pharisees called unlawful, because that was permitted. (Deut. 23:25) But the act of doing this on the Sabbath day is what they called unlawful.

V. 25-26

1. Jesus answered their question with a question, as was His custom.

2. "Have ye never read" = did you not ever read. These Pharisees knew the O.T. backward and forwards; therefore, our Lord was appealing to their knowledge of the O.T.

3. The scripture referred to is I Sam. 21:1-6.

4. Ahimelech was also called Abiathar and he had a son named Abiathar who was also called Ahimelech. (I Sam. 22:20; II Sam. 8:17) Both were probably present when this event occurred.

5. "Did eat the shewbread" = ate the loaves of the shewbread.

6. "Shewbread" = loaves of presentation; to set forth; namely the loaves which were set forth before the Lord. Twelve loaves of bread were baked on Friday and placed on the

table of shewbread in the Holy Place on the Sabbath, the others being removed and placed on the porch of the Sanctuary.

7. This old bread was eaten by the priests as they went in and out of the Holy Place. This is what David and his men ate.

V. 27

1. "Man" = generic term for mankind.

2. "For" = on account of; for the sake of.

3. "Was made" = came into existence.

4. The Sabbath was instituted for the benefit of man, that he might refresh and renew his body, tired and worn by six days' labor, with the restful calm of the seventh.

5. Since the Sabbath was intended for man's good, the law regulating it must not be interpreted so as to oppose his real welfare.

6. "He said to them" = He was saying. The tense reveals prolonged action. It took some talking to get the idea across to minds captured with legalism.

V. 28

1. "Therefore" = in view of the fact that the Sabbath was made for man and not man for the Sabbath.

2. "Son of man" = God the Son manifest in human flesh, identifying Himself in incarnation with mankind.

3. "Is Lord" = he to whom a person or thing belongs; the owner.

4. "Also" = even.

5. The Son of man is Lord of all men, and of all things that pertain to man's salvation; therefore, He must of necessity be Lord even of the Sabbath.

6. Jesus' assertion that He was Lord of the Sabbath was equivalent to a claim of Deity. He was not the slave of the Sabbath, but the master of it.

7. It is true that for us Christians the first day of the week, the Lord's day, has taken the place of the ancient Jewish Sabbath; but the principle laid down here by our Lord applies to the "first" day of the week as much as the "seventh", while we strive to "stand fast in the liberty wherewith Christ has made us free." (Gal. 5:1)

Chapter 3

14. Healing on The Sabbath V. 1-6

V. 1

1. "Again" = it was Jesus' custom to attend the synagogue service on the Sabbath.
2. "The" = the synagogue in the town where He was located.
3. "Withered" = to become shriveled and of no use. The tense reveals an action completed in past time having existing results, thus showing that this was not a condition he was born with but a result of injury by accident or disease.
4. Luke 6:6 says it was the man's right hand.

V. 2

1. "They" = refers to Pharisees; probably the same ones that were present in Chapter 2.
2. "Watched" = to inspect alongside; means on the sly. The tense reveals continuous action while the Greek grammar accents their personal interest in the matter.
3. It was the Sabbath day and they were in the synagogue and were ready to catch Him in the act if He should dare to violate their rules as He had done in the grain fields on a previous Sabbath.
4. "Accuse" = to accuse formally and before a tribunal; to bring a charge publicly; the word suggests animosity.
5. The Pharisees were determined to find something to accuse Jesus of; therefore, the Sabbath controversy offered the best opening and they were ready for business.

V. 3

1. "Stand forth" = be arising into the midst; step into the midst of all the people so that all can see you.
2. Jesus brought things out into the open at once with this daring act and threw out a challenge to them.

V. 4

1. To do good or to do evil, these are the only alternatives. To omit to do good in your power, is evil; not to save life, when you can, is to destroy or kill it.
2. "Held their peace" = to be silent. The tense reveals a continuous action. They kept on being quiet. Theirs was a painful, embarrassing silence as Jesus exposed them in public.

V. 5

1. "When he had looked round about on them" = the Greek grammar reveals this to be a swift sweeping glance, yet taking them all in and each one felt the cut of that condemning glance.
2. "Anger" = movement and agitation of the soul. The word used here for anger is permitted for one to exercise but there is to be no sinful element found in it. (Eph. 4:26)
3. "Being grieved" = hurt deeply, inward. The tense reveals the continuous state of grief of the Man of Sorrows at the sins of the people, while the tense of anger shows that to be only momentary.
4. "Hardness" = dulled perception; not mental, but moral and spiritual. The tense refers to a process going on, thus "hardening." Their heart was in the process of being hardened.
5. "Hearts" = the faculty and seat of intelligence and understanding (mind).
6. "Stretch forth" = stretch out; extend. The stretching forth of the withered hand in obedience to Christ's command was conclusive evidence that it was "restored" = to restore to its former state; thus, the phrase "restored whole as the other."

V. 6

1. "Went forth" = having gone out of the synagogue (verse 1) immediately (straightway), that is, on the Sabbath, they sought to destroy Him. The Pharisees could stand no more so they stalked out in a rage of madness. (Luke 6:11)
2. "Counsel" = to consult; to deliberate; advisement.
3. "Herodians" = a Jewish party in the time of our Lord, who were strong supporters of Herod who had received the kingdom of Judea by appointment of the Romans. They tried to please the Romans which resulted in their being in direct antagonism to the Pharisees. Yet, these two warring parties unite against a common enemy, Jesus. These

people had influence with the courts; therefore, they would be of great assistance to the Pharisees in destroying Jesus.

4. "Destroy" to put out of the way entirely; abolish; put an end to; ruin.

15. Multitudes and Miracles V. 7-12

V. 7-8

1. "But" = contrasted to being destroyed.

2. "His disciples" = refers to the twelve.

3. "Withdrew to the sea" = this phrase lets us know that the miracle of verses 1-6 did not occur at Capernaum because it lies on the sea. Jesus knew that He and His would be safer by the open sea.

4. "Great multitude" = the Greek construction calls attention to the fact that this was an exceptionally large crowd, one that did not gather in an hour but took some time for this vast number to gather together.

5. They came from all over, (see Map 1, page 6) when "they had heard what great things he did" = tense indicates that the people were continually hearing of the many miracles (great things) He was continually performing miracles.

V. 9

1. "Small ship" = a little boat, namely, the rowboat which was attached to the large fishing boat.

2. "Wait on" = to be in constant readiness for one and in close to the shore so as to be able to take Him off at a moment's notice should the crowd begin to throng Him.

3. "Throng" = to press hard upon. The word is used when speaking of pressing grapes so as to extract the juice.

4. Jesus stayed with the crowd for they needed Him, but He found it necessary to protect Himself from them, since they might crush Him. Therefore, the command for a small ship. He could have called legions of angels but every miracle He did was for others.

V. 10

1. This verse makes the reason for the small ship more apparent.

2. "Pressed" = to fall upon; to lay hold of Him so as to touch (attach oneself to) Him.
3. Those around Jesus were falling against Him in their eagerness to be healed to the extent it was dangerous.
4. "Plagues" = calamity; misfortune. Speaks of distressing bodily diseases.

V. 11

1. "Unclean spirits" = the spirits; the unclean ones. Indicates those particular spirits which took part in this scene. These are demons.
2. "Saw" = word used of one who looks at a thing or person with interest and for a purpose. Word is used of a general officially reviewing or inspecting an army. Includes within its meaning a critical, understanding investigation.
3. "Fell down before him" = tense indicates a repeated action. Thus, the demons kept on falling down before Him.
4. "Cried" = to cry aloud; to call out aloud. Tense indicates a repeated action. What horrible confusion this was with these deep throaty voices from the Satanic world.
5. We are to understand that these demons fell down and cried, in the bodies of those whom they possessed.
6. "Thou" = the Greek construction reveals the demons recognized Jesus as the unique, peculiar, only Son of God, in a class by Himself, with whom in His unique relationship to God, no one can be compared. This indicates that the demons had knowledge of the Trinity.

V. 12

1. "Charged" = to tax with fault; chide; rebuke; reprove; censure severely. Gives the sense of severe, strenuous reproach for unworthy deeds or acts. Carries a suggestion of a charge under penalty.
2. "Straitly" = much; He charged them much.
3. He charged them "that they should not make him known" = "known" means apparent; manifest; evident; publicly.
4. Our Lord did not want the demons to testify to His deity. He wanted no advertising from that source.

16. The Twelve Chosen V. 13-19

V. 13

1. "Goeth up" = to move to a higher place; ascend; this higher place was a mountain which is not named but probably was well known and not far from the sea.
2. "Calleth unto him" = one word; to call to one's self; to bid to come to one's self; the Greek construction shows our Lord, in calling these individuals, did it in His own interest. They were to be for Himself.
3. "Whom he would" = whom He Himself desired. He did not allow any to offer themselves. He did the choosing.
4. Luke 6:12-13 reveals that this calling came after a night of prayer to God the Father.
5. "Came" = to go off from; depart; implies separation, they from their former pursuits.

V. 14-15

1. "Ordained" = made; appointed.
2. "Twelve" = number symbolizes perfection and universality. Luke 6:13 says He named these twelve, apostles.
3. The reasons for their appointment are:
 - A. "That they should be with him" = the tense reveals that they might constantly be with him, which would be their preliminary training.
 - B. "That he might send them forth to preach."
 - 1) "Send forth" = to send off from one's self furnished with credentials, with a commission to act as one's representative and accomplish a certain mission. The word apostle is derived from this verb.
 - 2) "To preach" = To make a public proclamation of the gospel and matters pertaining to it with such gravity, formality, and authority so as to be heeded.
 - C. "To have power to heal sickness and cast out devils."
 - 1) "Power" = delegated authority; the ability or strength with which one is endowed.
 - 2) "Heal" = cure; restore to health.
 - 3) "Sickness" = diseases.

4) "Cast out" = to send out; to drive out; to eject.

5) "Devils" = word that means demons; there is one devil and many demons.

V. 16

1. Verses 16-19 names the twelve whom Jesus appointed.

2. "Simon" = from a Hebrew word meaning "to hear."

3. "Surnamed" = from two Greek words which mean to place upon one an additional name.

4. "Peter" = a piece of rock; used as a metaphor of a soul hard and unyielding, thus resembling a rock. Our Lord added this name which was to become descriptive of Simon's character after the Holy Spirit had gotten control of him. (John 1:42) He is the writer of two books in the N.T. bearing his name. He is one of the three inner circle disciples.

5. Peter is not the rock upon which the church is built, he is just a piece of the rock. Jesus is the Rock. (Mat. 16:18) Peter was the spokesman for the church.

V. 17

1. "James the son of Zebedee" = so called to distinguish him from the other James (v. 18). He was the first of the twelve to die. (Acts 12:2) One of the three inner circle disciples.

2. "John" = James' brother; son of Zebedee; writer of 5 books in the N. T., four bearing his name and Revelation; one of the three inner circle disciples; was recognized as the one closest to Jesus; five times he is spoken of as the disciple "whom Jesus loved."

3. "Boanerges" = means sons of thunder; Jesus (surnamed) added this name to the one they already had.

4. The word was not intended as a term of reproach, although it fitly expressed that natural impetuosity (impulsive nature) and zeal which characterized both the brothers, which prompted them to suggest the calling of fire from heaven to consume the Samaritan village that would not receive Jesus. (Luke 9:54)

5. This name probably was to represent what their natural dispositions under the influence of the Holy Spirit, turned out to be. By their holy lives, they were to be as lightening and by their preaching they were to be as thunder to stir unbelievers, and to bring them to repentance and a holy life.

V. 18

1. "Andrew"= name means "manly"; he and John were the first to follow Jesus (John 1:35-37,40); of Bethsaida. There is not much mentioned about Andrew, but most of the time when he is mentioned he is trying to get people to Jesus.
2. "Philip" = means "fond of horses." In legend, he is said to have been a chariot-driver; of Bethsaida; fellow-townsmen of Peter and Andrew; brought Nathanael to Christ.
3. "Bartholomew" = thought to be the surname of Nathanael which means "gift of God"; from Cana of Galilee.
4. "Matthew" = a Hebrew name meaning "a gift of Jehovah;" surname of Levi, a publican; writer of the book which bears his name.
5. "Thomas" = surnamed Didymus which means "twin." Said to have been cautious, thoughtful, skeptical, gloomy; remembered as the "doubter." (John 20:24-25)
6. "James the son of Alphaeus" = called "the Less" or "the Little" either because he was junior in age or smaller in stature.
7. "Thaddaeus" = means "breast." The surname of Lebbaeus which means "heart" (Mat. 10:3); also referred to as Judas the brother of James (Luke 6:16); these names are probably recorded to distinguish him from Judas the traitor.
8. "Simon the Canaanite" = called such possibly because of being born in Cana; also called Zelotes (Luke 6:15) because of his connection, before he was saved, with a Jewish patriotic party which was a fierce war party of Jesus' day that looked on the presence of Rome in the Holy Land as treason against the majesty of Jehovah; zealot, modern day spelling of Zelotes, means zealous one.

V. 19

1. "Judas Iscariot" = the betrayer. Iscariot distinguishes this Judas from others and it means "the man of Kerioth." Kerioth is a city of Judah mentioned in Josh. 15:25; the only non-Galilean apostle.
2. "Betrayed" = to hand over alongside. Our term today would be "sold him down the river."
3. There seems to be a length of some days between Jesus calling the apostles and going down the mountain into a house.
4. The following events may? have occurred here:
 - A. The sermon on the mount. (Mat. 5-7, Luke 6:20-49)

B. Healing of the Centurion's servant. (Mat. 8:5-13; Luke 7:1-10)

C. Raising of Widow's son at Nain (Luke 7:11-17).

D. John the Baptist commended. (Mat. 11:2-15; Luke 7:18-30)

E. Wickedness condemned. (Mat. 11:16-19; Luke 7:31-35)

F. Cities reproved. (Mat. 11:20-24)

G. Invitation to find rest in Christ. (Mat. 11:25-30)

H. Anointing of Jesus' feet and parable of two debtors. (Luke 7:36-50)

5. "They went into an house" = they cometh into a house. Probably Peter's house which was Jesus' usual place of abode. (Luke 9:58) This phrase really is the beginning of the next section.

17. The Unpardonable Sin V. 20-30

V. 20

1. "The multitude cometh together again" = the crowd, partially dispersed, reassembles.
2. The crowding about the house and their demand on Jesus was so great that Jesus and His disciples could not find time to even eat bread, not to speak of taking rest, or giving instruction to His disciples.

V. 21

1. "Friends" = those of one's family; kinsman; probably his mother and brethren = half-brothers mentioned in verse 31.
2. "When his friends heard of it" = "having heard" = this refers to the entire Galilean ministry with its cures and crowds, and its strains.
3. "They went out" = not out of Peter's house but out of Nazareth, the place where they heard the news of Jesus' great ministry.
4. "To lay hold" = to get possession of; to become master of; to take hold of; to seize. They intended to take Him by force and against His will.
5. "They said" = probably His enemies raised the report and His relatives were persuaded to believe it to be true.

6. "He is beside himself" = to be out of one's mind; insane. They thought Jesus to be delirious and deranged.

7. The same was said of Paul. (Acts 26:24)

V. 22

1. "The scribes which came down from Jerusalem" = the local Pharisees who had made an alliance with the Herodians to kill our Lord, had probably sent word to the Jerusalem authorities to enlist their aid against Jesus.

2. "Came down" = Jerusalem is on a mountain, Mount Zion, and any direction you go from Jerusalem you have to go down to a lower altitude.

3. "Beelzebub" = a name of Satan; the prince of evil spirits. They accused Jesus of being possessed by Satan.

4. "Prince" = Refers to one who is first in order or importance or power.

5. "Devils" = demons; evil spirits.

6. This was said after Jesus had healed a man that was both dumb and blind. (Mat. 12:22)

V. 23

1. "He called them unto him" = He invites them to come within talking distance, that He may reason the matter with them.

2. "Parables" = to throw alongside; it is a concrete illustration thrown alongside of a truth to explain it. It is an example by which a doctrine or precept is illustrated; it is an earthly story with a heavenly meaning.

3. "How" = how is it possible. Our Lord by His question is declaring the impossibility of Satan casting out Satan.

4. "Satan" = the prince of evil spirits; the adversary of God and Christ.

5. "Cast out" = to drive out; eject; with the included notion of more or less violence, whatever amount is necessary.

V. 24-26

1. Jesus uses two parables:

A. A kingdom that is divided (to separate into parts; cut into pieces) is not able to stand, is not able to continue to exist.

B. the same is true with a house, referring to the family of a house.

2. Just as a kingdom and a house cannot stand if divided, neither can Satan.

3. Satan's kingdom could not exist if one evil spirit was opposed to another. He would be through, come to an end.

4. Lesson to learn = a church divided cannot stand.

V. 27

1. Jesus explains that the miracle He had just performed was not done by Satan's power but by a power that is stronger than the "strong man."

2. The "strong man" refers to Satan.

3. "Spoil" = to plunder, thoroughly ransack.

4. "Good" = word used of any apparatus, equipment, or furniture; used of utensils; this word suggests the idea that the demons are the equipment Satan uses to further his cause.

5. This verse reveals that Jesus had to first bind Satan, the "strong man" before He could cast the demons out of the man upon whom the miracle was performed.

6. This was done by a stronger power, the Holy Ghost.

V. 28-29

1. Jesus now changes His tone. So far He has reasoned with the scribes but now He gives a solemn warning.

2. "Verily" = indeed; truly; same word for amen; solemn word, introducing a solemn speech uttered in a tone not to be forgotten.

3. "All sins" = refers to all sins "but" one found in verse 29 and that is blasphemy against the Holy Ghost.

4. "Shall be forgiven" = to pardon; to dismiss.

5. When He says "All sins shall be forgiven", He is revealing the greatness, vastness, bigness of God's mercy!

6. "Blasphemies" = to speak reproachfully, to rail at, revile; means malicious misrepresentation.

7. "Wherewith soever" = refers to malicious misrepresentation against anyone even the "Son of man," who is Jesus, shall be forgiven, all except blasphemy against the Holy Ghost. (Mat. 12:31-32)

8. To "blaspheme against the Holy Ghost" in simple terms is to give credit to Satan for that which the Holy Spirit has produced, doing so in His presence with one's heart.

9. That one is in danger of eternal damnation, which means that there will never be a chance for that person to be saved and he is destined for the lake of fire, but as to the timing, he will not know.

10. "Danger" = guilty of a crime and subject to a penalty.

11. "Eternal damnation" = judgment that is without end; never to cease; everlasting; refers to hell and the lake of fire.

12. This is what is called the unpardonable sin. Only a lost man can commit this sin.

13. The warning one needs to heed is not to grieve the Holy Ghost so deeply that He entirely forsakes an individual, because no one can be saved without the work of the Holy Ghost. There can be no repentance without His work (Heb. 12:16-17)

V. 30

1. "Because" = gives the reason for Jesus speaking about blasphemy against the Holy Ghost.

2. This mere saying, "He hath an unclean spirit," within itself did not amount to the unpardonable sin. It becomes such when it is said by men who know that it is not true. Then it means calling the Holy Spirit an unclean spirit. This is a willful sin.

3. Jesus believed that the scribes were in that position, or near it.

18. His Mother And Brothers V. 31-35

V. 31

1. Our Lord's brethren and mother had now arrived after leaving Nazareth in verse 21.

2. Jesus had four half-brothers. (Mark 6:3)

3. "Standing without" = there was such a crowd they could not get close to the house.

4. They, thinking He was beside Himself and wanting to take Him home, passed word unto Jesus on the inside.

5. They called Him through others.

V. 32

1. "About" = around; the crowd sat in a circle around our Lord.

2. The message came to Jesus that "thy mother and thy brethren without seek for thee" = desire Him to come out unto them.

V. 33

1. Jesus asked a harsh question, but in so doing He was not denying His human relationship.

2. He knew what they had come for and He also knew He must be about His Father's business as He always had. (Luke 2:49)

3. The Word of God does not one time reveal Mary as having any superiority over Jesus in a spiritual way. That ought to stop "Maryolatry."

V. 34

1. "He looked round about" = His gaze was a sweeping, all-inclusive look at those in the circle around Him.

2. "Behold" = an interjection that denotes surprise as the Lord points to His disciples and says "my mother and my brethren."

3. As man, He had His human affections and His earthy relationships, but as the Son of God, He knew no other relatives but God's children which included His mother and later on His brethren.

V. 35

1. The "will of God" is to be saved. (II Peter 3:9)

2. "Shall do" = to pursue a course of action; implies obedience. (I John 2:17; II Thess. 1:8; I Peter 1:2)

3. One obeys the gospel when he repents and believes, thereby being saved and becomes part of the family of God, thus the saying "the same is my brother and my sister, and mother."

Chapter 4

19. Parable of The Sower V. 1-20

V. 1

1. "Again" = after spending some time teaching those whom He had called out to Himself as disciples, our Lord resumes His public ministry among the people at various points along the sea shore.

2. "To teach" = The tense emphasizes not the fact of teaching, but the process. It was line upon line, precept upon precept = much repetition in order that the people might understand. (Isa. 28:10,13)

3. "Great" = much; indicates that the crowds were greater than ever.

4. "Ship" = large vessel not able to be brought right up to the shore. In Mark 3:9 we saw a rowboat ready to take Him out to sea when the press of the crowd was too great.

5. "In the sea" = reveals that the boat was surrounded by sea, thus a narrow strip of water between Jesus and the crowd.

V. 2

1. "He taught" = to impart information; tense speaks of continued action.

2. "Parables" = see Mark 3:23 for definition.

3. "Doctrine" = instruction; teaching; that which is taught.

V. 3

1. "Hearken" = be listening; used to get the attention of the crowd; there were no PA systems but the acoustics on the sea shore were good. When all was quiet, Jesus could be heard and understood for quite a distance.

2. "Behold" = give attention to what I'm about to say.

3. Jesus was speaking to a group of people who understood what a sower was = one who scatters seed.

V. 4

1. "Way side" = road; path. Represents a hard foot path or road; ground that has not been broken up so that the seed might find lodging.

2. This resulted in the birds coming and eating the seed because it lay on the surface.

V. 5

1. "Some" = other seed of the same kind.

2. "Stony ground" = soil which has no depth because of rocks or stones = "it had not much earth."

3. "Immediately it sprang up" = the seed sprouted quickly because the sun warmed the thin layer of earth very quickly causing the seed to spring up (to start up out of the ground).

V. 6

1. "Scorched" = to burn with heat, because it had no root. The rocks prevented the roots from entering deeply into the earth that it might be sustained by a water source in the earth.

2. The result: it "withered away" = it dried up and died.

V. 7

1. "Other" = another of the same kind.

2. "Among thorns" = the seed fell into the midst of seed of thorns and the thorns sprang up (grew up) together with the good seed. (Luke 8:7)

3. "Thorn" = bramble bush; brier.

4. "Choked" = to choke utterly; strangle. Word carries the idea of compression. Used in Luke 8:42 where it means "to press round or throng one so as to almost suffocate him."

5. "Yielded no fruit" = barren in results.

V. 8

1. "Other" = another of same kind. The seeds were no different, but the type of ground was.
2. "Did yield fruit" = tense reveals it kept on yielding as it grew, which is expressed in the phrase, "sprang up and increased" = springing and increasing, revealing a continuous process.
3. "Brought forth" = tense reveals it kept on bearing in different measures, yet all bore fruit.

V. 9

1. "He said" = Luke 8:8 used a stronger word, "He cried."
2. "He that hath ears to hear, let him hear" = used to arouse the attention of His hearers; speaks of spiritual ears; refers to those who diligently attend to the words of Christ, that they may ponder and obey them.

V. 10

1. "When He was alone" = means the great multitude of verse 1 had left and He was alone with His disciples, the group out of which the 12 were chosen. Luke 10:1 shows 70 were later appointed.
2. "Asked him of the parable" = the Greek construction indicates that as soon as they were alone with Jesus, they did not lose any time in asking Jesus what the parable meant.

V. 11

1. "Unto you it is given" = referring to the group of disciples. Tense reveals that unto the disciples it had been given to know the mystery of the kingdom of God and they possessed that at present. It was now for them to come gradually into a clear understanding of the truth.
2. "Know" = to know by experience.
3. "Mystery" = the secret counsels of God which are hidden from the ungodly but when revealed to the godly, are understood by them. The mystery is not the fact that they

are difficult to interpret, but that they are impossible to interpret until their meaning is revealed, then they become plain. (I Cor. 2:9-10; John 3:27)

4. "Them that are without" = those outside the main circle of disciples; those not saved; probably referring to the Pharisees.

V. 12

1. "That" = reveals the reason Jesus spoke in parables. To those without, Jesus was just telling a story, but to the Spirit-enlightened, He was revealing great truths.

2. "Perceive" = to have absolute knowledge of a fact. The Pharisees had physical eyes to see, yet they were blinded spiritually and did not perceive. Light (truth) resisted, blinds.

3. "Understand" = to set or join together in the mind. The Pharisees had physical ears to hear, yet they could not understand. They could not put together the pieces of the parable to make any sense out of it.

4. "Converted" = to turn oneself about; to turn to; to return to; to cause to return; to bring back. Word refers to a reversal of one's position concerning anything previously held.

5. The Pharisees had just been attempting to show that our Lord was in league with Satan. They did not want the truth. Thus, rejecting the truth, they in a sense blinded themselves.

6. Jesus put the truth in parables so that the blinded Pharisees could not understand because He had just said that the sin of blasphemy of the Holy Ghost would not be forgiven; therefore, Jesus spoke in such a way that the Pharisees could not understand and turn and have their sins forgiven.

7. Their sin was a willful rejection of truth. (Sins is used in the plural sense that each sin of many people adds up to sins.)

V. 13

1. Jesus precedes the explanation of the parable of the sower by a gentle reproach that an explanation should not even be needed.

2. These questions illustrate the condition of the disciples' minds at this time = slow of apprehension, and yet desirous to learn.

3. "How" = how is it possible. This declares the impossibility of knowing all the parables, if one does not know the one about the sower.

V. 14

1. The seed is the word of God. (Luke 8:11)
2. Mat. 13:19 calls the seed "the Word of the kingdom," an expression equivalent to the "gospel of the kingdom." (Mat. 4:23; 9:35; 24:14; Mark 1:14)

V. 15

1. As the seed falling by wayside is refused by the hard and well-trodden ground, and is easily picked up by the birds, in like manner, seed of God's Word, falling upon a heart rendered callous is immediately snatched away by Satan.
2. "Satan" = adversary; Matthew calls him "the wicked one" and uses a word which means "evil in active opposition to the good," wanting to drag everybody else down with him into that corruption. (Mat. 13:19) Luke calls him "the devil" which means "the slanderer; the false accuser." (Luke 8:12)
3. The reason Satan snatches the seed away is to keep one from being saved. (Luke 8:12)
4. "Taketh away" = to take away from another what is committed to him, to take by force. Note: the seed was sown in their hearts, not just among them; but Satan snatches it out by force before it has time to grow up to fruition.
5. Mat. 13:19 says they "understandeth it not" = means they did not have time to "put it together."

V. 16-17

1. "Likewise" = equally, in the same way; on the same method of interpretation.
2. "Stony ground" = represents those who hear the word and profess to be greatly delighted with it, and who are full of zeal for the word.
3. "Gladness" = cheerfulness; joy.
4. "Have no root in themselves" = spoken of one who has only a superficial experience of divine truth and has not permitted it to make its way into the utmost recesses of his soul; this hearer makes a "profession" but has no "possession."
5. "Endure but for a time" = for a season; temporary.
6. "Affliction" = a pressing; pressing together; pressure.
7. "Persecution" = to afflict constantly so as to injure or distress.

8. "For the word's sake" = on account of the word.

9. This could mean two things:

A. The word preached concerning holy living for a Christian brought pressure and distress upon these "professors" to the extent they could take it no longer.

B. The expectations of others, around them, watching and scrutinizing their lives brought pressure and distress which caused them to be offended.

10. "Offended" = to put a stumbling block or impediment in the way upon which one may trip or fall.

11. Luke 8:13 says, "in time of temptation they fall away."

12. "Temptation" = enticement to sin either from inward desires or from outward circumstances. These "stony ground professors" have not the Holy Spirit living inside to help them overcome. Therefore, they fall away or withdraw themselves from the house of God = these folks are just not saved.

V. 18-19

1. The "thorny ground hearers" are they that hear the Word but the Word of God does not bring forth fruit in their lives. They are only "professors."

2. The thorns spring up and choke completely the Word so that it has no effect on the individual.

3. One of these thorns is "the cares of the world" = anxiety about things pertaining to this earthly life.

A. "Cares" = is from a root word which means to be drawn in different directions, thus to be distracted;

means care, in the sense of anxiety. The word is a kindred word for "worry."

B. "World" = age. Our Lord is referring to the worries of the people of this age who live apart from God.

4. Another thorn is "the deceitfulness of riches" = riches are compared to thorns, because, like thorns, they pierce the soul. (I Tim. 6:10)

A. "Riches" = abundance of external possessions.

B. "Deceitfulness" = being mislead.

C. Riches are deceitful, because they often seduce the soul from God and from salvation and are the cause of many sins.

D. One may not actually possess these riches, but have a desire for them. This would cause the Word to be choked out.

5. The third thorn is "the lust of other things."

A. "Lust" = an evil craving of passionate desire.

B. "Other things" = the rest of the things that are not of a specified class or number.

6. Luke 8:14 mentions a fourth thorn, "pleasures of this life" = desire for pleasures in whatever form it may come to you.

7. "Entering in" = speaks of affections entering the soul and choking (to strangle completely) the Word so that it becomes unfruitful.

8. "Unfruitful" = not yielding what it ought to yield. This refers to this group of people who heard the Word and made a "profession" but were never saved.

V. 20

1. The good ground represents the heart which receives the Word of God with joy and desire, and true devotion of spirit, and which steadfastly retains it, whether in prosperity or adversity and brings forth fruit.

2. "Bring forth fruit" = to bear, bring forth, deeds. Spoken of those who are "professors" as showing forth their "possession" by their conduct, deeds or works.

3. One is not saved by works, but works do come forth from one who is saved. (Eph. 2:8-10; James 2:20)

4. Just as the "bad ground" were of three kinds, wayside, stony, and thorny; the good ground is threefold in its productiveness.

5. There are differences of conditions in the heart of both those who believe and of those who do not believe.

6. The question may come, "What makes the ground good?"

A. (Luke 8:15) "Honest heart" = one must get honest with himself and God. (Jer. 17:9)

B. (Luke 8:15) "Good heart" = a heart that has been broken. (Psa. 34:18; 51:17; Isa. 66:2) "Contrite" = crushed in spirit by godly sorrow.

C. (Luke 8:15) "Keep" = to hold fast; keep secure; keep firm possession of; to guard.

D. (Mat. 13:23) "Understandeth" = to put it all together and make sense out of it, like putting a large puzzle together. (John 6:45) The Holy Ghost is the only one who can give you understanding. (John 3:27; I Cor. 12:3; I Cor. 2:9-10)

20. Parable Of The Candle V. 21-25

V. 21

1. "Candle" = a portable lamp.
2. "Bushel" = certain measure for dry things; said to be about the equivalent of a peck of our day.
3. "Bed" = the reclining couch placed at the side of the dining table.
4. "Candlestick" = a lampstand on which a lamp was placed.
5. These four items were familiar objects in the houses of that day and time; therefore, the parable could be understood by the disciples.
6. The lamp which had an open flame would not be put under a bushel because it would be smothered out, besides not giving off any light.
7. Also, to put it under a couch would set the couch on fire, instead you would put it on a lampstand so it would give light to all in the house.

V. 22

1. Usually we use this verse to teach that our every hidden thought and deed will come out at the Judgment Seat of Christ.
2. This is true, but in context Jesus has just mentioned the mysteries of the Kingdom (verse 11) and He was unwilling that the mysteries of this great parable of the sower and of other parables should be concealed, but that His disciples should unfold these things to others as He had to them. (Mat. 10:27)
3. Much, very much, is now hidden from us; in nature, in providence, and in grace, but it will not always be hidden.
4. "Manifested" = to make manifest or visible or known what has been hidden or unknown.
5. The lamp is the light of Divine truth, shining in our soul when saved because of Christ in us.

6. This light in our souls is not of our doing, nor of our own kindling; it comes from God that we may manifest it for His glory. (Mat. 5:14-16)

V. 23

1. "If" = since. The point is that they have ears to hear; therefore, they ought to use them, not only physical ears, but the saved have spiritual ears.
2. Perhaps some inattention was noted.
3. "Hear" attend to and consider what is being said. The tense emphasizes a continuous action.

V. 24

1. "Take heed" = to weigh carefully; examine; to turn the thoughts or direct the mind to what you hear. That which is worth hearing should be heard rightly and heeded.
2. "Measure" = measuring rod; the rule and standard of judgment.
3. "Mete" and "measured" = same word. Means to measure out.
4. Jesus is saying take heed to these words which you hear from me, that you may understand them, and commit them to memory, so you will be able to communicate them effectually to others and you shall receive a corresponding reward and "more shall be given" = the idea is that more will be added to that which is your due.

V. 25

1. He that uses his gifts, whether of intellect or of goodness, to him shall be granted an increase of those gifts.
2. But to the one who uses not his gifts, God will gradually take them away.
3. Who ever takes heed, knowledge and understanding, will be given him, and him who does not take heed, the seed of knowledge will be taken. Just as diligence causes the seed to grow, negligence destroys it. (Luke 12:48; 19:11-24)

21. Parable Of The Growing Seed V. 26-29

V. 26

1. Our Lord likens the kingdom of God to a growing seed.
2. "Cast" = scatter.
3. "Seed" = has a definite article in front in the Greek, thus calling attention to that particular seed which refers to the Word.
4. "Ground" = earth, soil.

V. 27

1. The sower casts the seed, not without careful preparation of the soil, but without further sowing because he goes on with his daily routine.
2. He sleeps by night and rises by day and his work as a sower is finished.
3. Meanwhile, the seed germinates (springs up) and begins to lengthen (grow up).
4. "He knows not how" = "How, he knows not." The emphasis is on the word "how." The mystery of growth still puzzles farmers and scientists today, even with all our modern knowledge, yet nature's secret processes do not fail to operate because we can't explain it.

V. 28

1. "Of herself" = self-moved; spontaneously, without external aid, and also beyond external control, with a way and will, so to speak, of its own that must be respected and waited for. We get our word "automatic" from this word.
2. The nature of the soil, the weather, and the cultivation of the plant all enter in, but the secret of the growth is in the seed itself.
3. "First the blade" = grass, herbage; the first shoots out of the soil.
4. "Then the ear" = the covering of the grain itself; speaks of growing grain.
5. "After that the full corn in the ear" = the grain itself; corn is a general word for grain of all kinds.

V. 29

1. "Brought forth" = when the fruit will allow; when its ripeness permits. Then and only then should fruit be harvested and he does so "immediately."

2. "He putteth in" = to send forth.
3. "Sickle" = stands for the reapers who use it when the harvest is ready.
4. "Come" = stands ready. Tense refers to a process complete in past time, having present results. The growing process of nature had brought the grain to complete maturity of growth, and as a result, it was in condition for harvesting.
5. This parable teaches us that:
 - A. The sower represents human responsibility at work, (Rom. 10:13-15; Acts 8:31) as we sow the seed, God's Word.
 - B. The soul (the soil) receives it.
 - C. The Holy Spirit works on the heart of the sinner, uses the seed sown and causes it to germinate and grow.
 - D. Just as there is law and order in nature, there is also law and order of grace in the kingdom of God.
 - E. How to explain this we know not. I think the song writers expressed this very well:
 - 1) "Victory in Jesus" = second verse, "Somehow Jesus came and brought to me the victory."
 - 2) "I Know Whom I Have Believed" = second verse, "I know not how this saving faith to me He did impart, nor how believing in His Word wrought peace within my heart;" third verse, "I know not how the Spirit moves, convincing men of sin, revealing Jesus through the Word, creating faith in Him!!"
 - F. When man has done his part, the actual process of growth is beyond his comprehension and all he can do is wait patiently. (James 5:7)
 - G. The Word (seed) produces fruit. (Isa. 55:11; Eccl. 11:1)
 - H. The fruit should not even try to be harvested until it is ripe.
 - I. In the case of the fourth type of hearer, (the good ground, verse 20) the production of fruit is a growing process demanding time.

22. Parable Of The Mustard Seed V. 30-34

V. 30

1. Liken" = to compare. Refers to a resemblance between two things.

2. "Comparison" = likeness; similitude. A parable which is an explanation, presenting a likeness to the thing which one wishes to explain.
3. "Compare" = to throw alongside; to put one thing by the side of another for the sake of comparison.

V. 31-32

1. Answer to questions in verse 30 is given = "like a grain of mustard seed."
2. The sense of the parable is: The mustard seed is the least (smallest) of all seed when it is sown or at the time of sowing, yet, after sowing, it springs up and becomes greater than all herbs.
3. "Herbs" = garden herbs grown on land cultivated by digging; not wild plants; vegetables.
4. "Shooteth out great branches" = not our familiar garden mustard but in land of Palestine it refers to a mustard tree large enough for birds (fowls of the air) to lodge under the shadow of it. Mat. 13:32 says the birds "lodged in the branches."
5. "Lodge" = pitch their tent; to fix one's abode; to dwell.
6. This parable refers to the progress of the church, at first few, but grows to every tribe and nation. (Rev. 7:9) Also refers to the progress of faith. (Mat. 7:20)

V. 33

1. "As they were able to hear" = Refers not only to the act of hearing but also to the act of understanding.
2. The implication is clear that parables were used to make truth plain.

V. 34

1. "Spake he not" = Tense shows habitual action. He was not in the habit of speaking unto them (the multitudes) without using a parable.
2. But He expounded all things to "His disciples" = Refers to one's private, unique, personal possessions.
3. "Expounded" = means to give additional loosening, so as to explain; make plainer and clearer the Word of God, even to the point of revelation.

4. What Jesus taught His disciples here in private, amounted to fresh revelations concerning the mysteries of the Kingdom of God.

23. The Tempest Stilled V. 35-41

V. 35

1. "And the same day" = the day on which the parables just spoken of were delivered, at least those recorded in Mark.
2. Jesus and His disciples were on the western shore of the Sea of Galilee and the "other side" would be the eastern shore.
3. This may have been Jesus' way to get away from the large crowds to rest as some suggest; but the real reason shows up as He used this opportunity to teach His disciples a lesson, (verses 37-41) and meet a man who was in much need of meeting a Saviour. (Mark 4:1-20)

V. 36

1. "Sent away" = dismissed.
2. "They took him even as he was in the ship" = the disciples took the exhausted Lord Jesus (who was God, but robed in weary human flesh), under their care just as He was, in the boat. Jesus had already entered the ship to escape the press of the crowd. (verse 1)
3. "Other little ships with Him" = There was a multitude of witnesses when He stilled the storm.

V. 37

1. "Great storm" = a violent attack of wind; a tempestuous wind; said to be a storm breaking forth from black thunder-clouds in furious gusts, with floods of rain, and throwing everything topsy-turvy; a whirlwind revolving from below upwards.
2. Luke 8:23 says, "there came down a storm on the lake" = the Sea of Galilee is 682 feet below the Mediterranean Sea. The hot air, at this depth, draws the storm down with sudden power.
3. Mat. 8:24 says, "there arose a great tempest in the sea" = the word for tempest means a violent upheaval like an earthquake.

4. From all descriptions, this was "some kind of storm!", of hurricane proportions. It is said the sudden storms continue to this day on the Sea of Galilee.
5. "The waves beat into the ship" = to throw upon. The tense reveals that the waves were repeatedly throwing themselves into the boat.
6. "So that it was now full" = to fill; to fill full. Mat. 8:24 says, "the ship was covered with the waves."

V. 38

1. "Hinder part" = the stern or back of the ship, the opposite end to the bow or front.
2. "Pillow" = has a definite article = "the pillow" = that towards which one puts the head; not a soft luxurious cushion; probably the low bench at the stern on which the steersman sometimes sits, and the captain rests his head to sleep.
3. Luke 8:23 says, "he fell asleep" = the tense speaks of entrance into a new condition. Jesus was worn out from the toil of the day.
4. "Master" = title of address; teacher.
5. "Carest" = the idea in this word is that of concern for another's welfare.
6. "We perish" = Tense says, "we are perishing" = Luke 8:23 says, they "were in jeopardy" = to undergo peril; to be in danger of being destroyed.
7. By making this statement to the Lord Jesus , the disciples were rebuking Him for sleeping in the storm.

V. 39

1. "He arose" = to wake fully.
2. The wind and sea are separately addressed, and the corresponding effects separately specified.
3. "Peace" = to be silent, still, hushed, calm.
4. "Be still" = to close the mouth with a muzzle; used of muzzling an ox. Tense reveals that Jesus said, "Be muzzled and stay that way."
5. "The wind ceased" = to cease raging, to cease from violence, to grow weary or tired.
6. "Great calm" = tranquility. All creation obeys its Creator. The Lord never speaks in vain.

V. 40

1. After Jesus rebuked the wind and sea, He turned and rebuked the disciples.
2. "Fearful" = timid; afraid.
3. "So" = in the manner spoken of; in the way described; in this manner.
4. "How is it" = "How is it possible?"
5. They had the Lord of the wind and the waves with them in the ship, if they had had faith, then they would have known that, though asleep, He could preserve them.

V. 41

1. "Feared exceedingly" = the Greek says, "They feared a great fear" = to be afraid; to be struck with fear; to be seized with alarm.
2. "What manner of man is this" = "Who then is this person." Since these things which just happened are so, who then is this?
3. The identity and power of this Person who could command the wind and the waves at will, drive out demons, heal diseases, and speak such mysteries in parables, filled the disciples with fear.

Chapter 5

24. The Maniac of Gadara V. 1-20

V. 1

1. Jesus had already said they were going over unto the other side before the storm arose. (4:35)
2. "Gadarenes" = inhabitants of the country of Gadara which is east of Jordan; descendants of the tribe of Gad which was given land of this area before they entered the land of Canaan. (Num. 32:1-5, 33)
3. Mat. 8:28 calls the name of this place "Gergesenes" which is identified with the ruins now called "Kerza" (Kersa, Gergesa) located about 5 miles south of the Jordan entrance into the Sea of Galilee. (See Map 2, below)

V. 2

1. Here we see the reason Jesus came to this land, here He met a man who had a great need. (John 4:4)
2. "Immediately" = at once; no time wasted.

MAP 2 is currently unavailable, please contact us for a copy.

3. We see a perfect encounter. Jesus is always on time, not one second late or one second early.
4. Mark and Luke speaks of one man while Matthew tells us "there met him two possessed with devils (demons)." (Mat. 8:28) The reason one may only be mentioned here, is because this one may have been more violent than the other, yet Mat. 8:28 says both were "exceeding fierce that no man might pass by that way." Another reason could be that the one described fully in Mark was the only one who got delivered and saved, yet the reading in Mat. 8:28-32 indicates that all the demons left out of the men. The real reason is that God chose to write it this way and so be it!
5. Mark speaks of the man having an "unclean spirit" (in the singular) while Matthew and Luke refer to devils (plural). The spirit of this man was unclean because he had many devils (demons; plural).

V. 3

1. Mark gives a graphic description of the terribleness of this man's condition in verses 3-5.
2. This man had come "out of the tombs" (verse 2) because he "had his dwelling among the tombs."
3. "Dwelling" = settled down; the tense of "had" speaks of a continual possession.
4. "Tombs" = burying places of the Jews outside the gates of their cities usually in a remote or solitary place so that they would not be defiled by the dead. These tombs were sometimes in natural caves or recesses hewn out of rock, often so large that they were supported by columns and with cells upon their sides for the bodies of the dead. These tombs would afford ample shelter for these men and others to dwell there.

5. "Chains" = a bond by which the body, or any part of it, the hand, or feet, is bound; handcuff. No man could bind him with anything that would keep him bound because of his extra-ordinary strength which accompanies demon possession.

V. 4

1. "Often" = many times.
2. "Bound" = tense reveals a well-done, complete piece of work. The binding had been done most thoroughly.
3. "Fetters" = a fetter or shackle for the feet; the Anglo-Saxon word for foot is fot, fet, and the plural is "feeter"; hence, fetter, that which binds the feet.
4. The man had been bound both by his hands and his feet.
5. "Plucked asunder" = to draw apart; to sever.
6. "Broken in pieces " = to crush completely; to rub together; the fetters that bound him might have been cords which could be rubbed to pieces.
7. "Tame" = to restrain; curb; he was a wild man.

V. 5

1. "Crying" = a shriek. Denotes an unnatural cry; night and day his loud screams and screeches could be heard.
2. "Cutting himself" = to cut oneself up, in the sense of gashing, hacking, or cutting one's whole body so as to leave it covered with scars. This is the mark of demon possession. (I Kings 18:28)

V. 6

1. This verse explains why the man meet Jesus immediately in verse 2 = because "he saw Jesus afar off" = from a distance.
2. "Saw" = same word as "know" = to have absolute, positive knowledge. He may have witnessed the sudden rise of the storm and its equal sudden suppression, which may have caused him to run and meet Jesus when He came off the ship.
3. "Worshipped" = to prostrate oneself in homage; to fall upon the knees and touch the ground with the forehead as an expression of profound reverence. (Luke 8:28)

V. 7

1. This man was under control of the demons who are destined to be damned for all eternity. Here we see them bending the knee to God the Son and speaking to Him.
2. "Cried with a loud voice" = the demons cried out using the organs of the man whom they possessed.
3. "What have I to do with thee" = what is there "in common" between me and you?
4. The demons recognized Jesus as the Son of the most high (highest) God. The Jews did not know who He was and is, but every demon of hell knows who He is. (John 1:11; James 2:19)
5. "Adjure" = to force to take an oath; to administer an oath; to solemnly and earnestly beg.
6. "Torment" = to vex with grievous pains of body or mind. Refers to everlasting fire. (Mat. 25:41; 8:29; Luke 8:31)

V. 8

1. "He said" = tense shows that "He was about to say" = not yet said, but evident from Christ's manner and look that it was on His tongue.
2. This reveals the reason for the demons conversation with Jesus; they did not want to go back to the abyss right now even though that was their real home. They did not wish to return to the place of torment just now.

V. 9

1. "He asked him" = tense says "He kept on asking him." The implication being that the demon only responded after repeated questioning.
2. "Legion" = the designation for a company of Roman soldiers numbering 6,826 men; an emblem of irresistible power and of a multitude organized into unity. There could have been less than this number but more than 2000.
3. The spokesman for the demons identifies their plurality as "we" and "many."

V. 10

1. "Besought" = strong word = "I beg you please."
2. Legion, in the name of the demons, beseeches earnestly (much) that He would not send them out of the country (region).

V. 11

1. "Nigh unto the mountain" = on the mountainside, a good way off from them. (Mat. 8:30)
2. Jesus was on the seashore and the herd (great, about 2000, verse 13) of swine were on the side of the mountain at a distance.

V. 12

1. "Besought" = beg.
2. "All the demons" = evidently the demons were frantic, and quickly jumped at the chance to enter the swine unless some worse fate happen to them at this present time.
3. "Send us" = means to issue a sharp command to be obeyed at once.
4. Demons do not rest unless they inhabit something whether it be human, animal, or idol.

V. 13

1. "Forthwith" = immediately; at once.
2. "Gave them leave" = to permit, allow. Our Lord did not command the demons, but only gave them permission to enter the swine.
3. "Ran violently" = to set in rapid motion; to stir up; incite; urge on; to start forward with great force or violence, to rush; it was the fact of the unwelcome entrance of the demons into the swine that stirred them up to start forward with great force on their rush down the steep bank into the sea.
4. "Were choked" = to perish by drowning; tense describes the disappearance of pig after pig into the sea.
5. The demons could control the man but not the swine. They did not drive the swine into the sea for neither the swine nor the demons wanted to go into the sea. The swine got panic-stricken, with the demons inside, and lost control of themselves. Once on the move they could not stop.

6. Just south of Kerza is the only place where the steep hills come close to the water. (Mat. 8:32; see Map 2, page 64)

V. 14

1. "Fled" = to flee away; to seek safety by flight. The implication is clear that the keepers of the swine were filled with terror at what had taken place. They literally ran away from the scene.

2. "Told it" = they reported the news to the people of the nearby city and the neighboring farms (word for country). Word means to announce. The idea being that what one announces, he openly lays, as it were, off from himself. The keepers of the swine were charged with the responsibility of safeguarding the animals under their care, and to have 2000 hogs drowned, was something to explain.

3. The people, those who owned the swine and no doubt others who had just heard what had happened, went out to see (word for know) "what it was that was done."

V. 15

1. "They come to Jesus" = came. Mat. 8:34 says, "the whole city came out to meet Jesus."

2. "See" = to view attentively, take a view of, survey, to consider to make certain or find out by seeing; used of one who looks at a thing with interest and attention. Word is used of a general officially reviewing or inspecting an army. Speaks of a critical, searching investigation.

3. "Was possessed with the devil" = one word in Greek; means to be under the power of demons.

4. Note: "Was possessed" and him who "had the legion" = that was in the past and now all things are become new (II Cor. 5:17) which is seen in his:

A. "Sitting" = quiet; not restless. Luke 8:35 says, "sitting at the feet of Jesus" = implies an eagerness to learn more about his deliverer.

B. Being "clothed" = implying previous nakedness which is noted in Luke 8:27.

C. Being "in his right mind" = to be of sound mind; to exercise self-control; to curb one's passions; implying previous madness; not only is sanity returned, but self-control.

5. "They were afraid" = they were now afraid of the sane man as much as they had been of the insane man before. Really, they were afraid of the power which had produced the change. They were afraid of Christ's power.

6. They saw that He was Almighty; but they did not seek to know His love and receive that love which "casteth out fear." (I John 4:18)

V. 16

1. "They that saw it" = refers to those who were present when the miracle had occurred. Remember there were "other little ships" (4:36) that sailed with Jesus on this trip across the sea; therefore, many witnessed the miracle including the keepers of the swine.

2. "They told them" = refers to keepers telling those who came out of the city and from the farms.

3. "Told" = to lead or carry a narration through to the end; relate in full. No doubt, the keepers of the swine gave a complete report so as not to be blamed for the loss.

4. "Befell" = happened; come to pass.

V. 17

1. These people thought more of their worldly loss than of the spiritual gain and asked Jesus to leave their country.

2. "Pray" = entreat; beseech; beg.

3. "Depart" = to go off; to go away. The tense implies they wanted Jesus to leave and never come back.

4. Pagan influence was strong in this country and the people feared the power of Jesus and wanted no further interference with their business affairs.

V. 18

1. It seems Jesus wasted no time in leaving when the people asked Him to. He will not force Himself upon anyone. (Mark 6:11) He had finished the work He came there to do.

2. "When he was come into the ship" = tense indicates "As he was entering the ship." It was while our Lord was stepping on board that the man was begging Him to be allowed to accompany Him.

3. "Prayed" = same word as in verse 17, means entreat; beseech, beg.

V. 19

1. "Howbeit" = but; instead.

2. "Suffered" = to permit; allow; Jesus would not allow him to go with Him.

3. "Go home to thy friends" = go home to thine own folks, referring to his kinfolk and the people of his own country. Remember, Legion had no friends in his previous condition.

4. "Tell" = declare; announce.

5. "The Lord hath done" = tense speaks of a past completed act with existing results. This man was healed spiritually and it was a permanent cure.

6. "Had compassion" = to feel sympathy with the misery of another, especially such sympathy that moves you to action.

7. Certainly no people needed the message about Christ more than these people who were begging Jesus to leave.

8. Jesus had blessed this man and given him the hardest task of all, to go home and witness there for Christ. These people were the ones who knew Legion before and would be the first to notice the difference in his life.

9. Our life (action) speaks more than our lips (James 2:17-18).

V. 20

1. "He departed" = went his way.

2. "To publish" = to make a public proclamation.

3. "Decapolis" = the region of ten cities.

4. "Marvel" = to wonder at.

5. This wide range of his public proclamations probably implied that he was known throughout the ten cities as the famous madman of Gadara.

25. Jairus' Daughter Raised V. 21-43

V. 21

1. Jesus traveled back by ship to the western sea shore.
2. "Unto him" = after Him. He was the great center of attraction.
3. "Gathered" = the Greek construction reveals that these people did not gather of themselves, but were controlled by the irresistible longing to see Jesus and receive help from Him.
4. "He was nigh unto the sea" = alongside of the sea, at the seashore.

V. 22

1. "Behold" = used to call attention to.
2. "One of the rulers of the synagogue" = Acts 13:14-15 makes it clear that a single synagogue had a number of rulers. Their duties were to select the readers or teachers in the synagogue, to examine the discourses of the public speakers, and to see that all things were done with decency and in accordance with ancestral usage (tradition).
3. "Jairus" = a Hebrew name which means "whom Jehovah enlightens."
4. "Fell at his feet" = a position of worship

V. 23

1. "Besought greatly" = to beg much.
2. "Lieth at the point of death" = to lay dying; at the point of death.
3. "I pray thee" = in italics, therefore, not in the original. Implied from the word "besought" = to beg earnestly.
4. "Healed" = not the usual word for "heal", but the translation of the word which means "to save." The idea is that the father wanted her life to be saved from impending death, which could also result in her healing. She could have lived and not have been healed.

V. 24

1. "Jesus went with him" = the Greek construction says, "went off with him promptly."
2. The tense of "followed" indicates that the crowd kept on following Him.

3. "Thronged" = to press together, press on all sides; the word indicates that the people were pressing Jesus so that He could hardly move because of the jam, or even breath. (Luke 8:42)

V. 25

1. "Certain woman" = tradition has it that she was a Gentile; just a woman unknown to us but not the Lord.

2. "Issue of blood" = a flow of blood; said to be a chronic hemorrhage.

3. "Twelve years" = reveals that this was not just a spur of the moment bleeding that natural remedies could take care of.

V. 26

1. "Suffered" = to be afflicted; to suffer pain.

2. "Of many physicians" = "under many physicians" = implying this woman was subjected to many doctors who prescribed many remedies which actually inflicted pain upon the body and did nothing for her disease.

3. "Spent all that she had" = she had exhausted all her resources; she was bankrupt.

4. "Nothing bettered" = in no way having benefited or profited from all the doctors prescribed, instead she grew worse.

V. 27

1. "Had heard of Jesus" = "Having heard of the things concerning the Jesus" = the definite article appears before the name "Jesus" marking Him out as a particular Jesus so there would be no misunderstanding who she had heard about. (Mat. 24:5) The use of the article here points to the fact that our Lord's fame had spread so that He was known as "The Jesus."

2. "Press" = crowd. She came in the crowd which was in back of our Lord.

3. "Touched his garment" = touched the hem of His garment. (Mat. 9:20) She may have been timid, shy, and weak from her disease and did not want to attract attention so she crept up in the crowd and touched the hem of His garment.

V. 28

1. "She said" = the tense reveals that she kept on saying to herself. (Mat. 9:21)
2. "Whole" = same word as healed in 5:23; speaks of deliverance from her infirmity.
3. These verses give a pathetic picture of a woman with a chronic case who tried doctor after doctor. Her money was gone, her disease was gaining on her, and she came to recognize her only hope was to get to Jesus.
4. This is a picture of every sinner who has no hope within himself or any other source outside of Jesus. This is a good place for a sinner to get because they too will be made whole (saved) if they touch Jesus by faith.

V. 29

1. "Straightway" = immediately; at once; without any delay.
2. "Fountain" = spring. Refers to the source; signifies a complete, permanent cure, not merely the stream, but the fountain "dried up" = cease to flow. The Lord dealt with the root problem just like He does in salvation.
3. "Felt" = to know by experience. The tense speaks of an entrance into a new condition. She was conscious of the fact that the flow had stopped.
4. "Healed" = the tense is perfect which reveals a past complete action with existing results. She was healed with such suddenness that she had to think of it as "I have been healed."
5. "Plague" = word means a whip, scourge; used of distressing body diseases; also used of afflictions which are regarded as a scourge from God.

V. 30

1. "Knowing" = knowledge gained by experience, thus a personal knowledge which is clear.
2. "Virtue" = power in the sense of that which overcomes resistance or effects a change. It was some of His supernatural power which He felt leaving Him in accomplishing this miraculous cure.
3. "Press" = crowd.
4. "Who touched my clothes?" = Greek construction is "Who touched me on my clothes?"

V. 31

1. The disciples were surprised at the sensitivity of Jesus when the crowds were thronging Him.
2. "Thronging" = press together; press upon; press on all sides.

V. 32

1. "He looked round about" = the Greek construction speaks of a continuous action done in one's own interest. Jesus kept on looking around for the woman and He was doing it for Himself, regardless of what the disciples had said. His scrutinizing gaze was His answer to the protest of the disciples.
2. "Her" = Jesus looked for a woman, not a man, because He knew all along who had touched Him.
3. He asked the question in verse 30, not for His knowledge, but so the woman would confess what had happened.

V. 33

1. Three words vividly portray this woman who had tried to hide in the crowd:
 - A. "Fearing" = to be struck with fear; to be seized with alarm.
 - B. "Trembling" = to shake involuntarily; outward evidence of inward fear.
 - C. "Knowing" = absolute, positive knowledge of a fact; the tense reveals a past completed act with existing results.
2. "Fell down before Him" = a position of worship; demonstrates the proper attitude she possessed.
3. "Told Him all the truth" = the whole truth; includes not only what she had just done, but her reason for doing it. In other words, she told the pitiful tale of her chronic misery.

V. 34

1. "Daughter" = an address of a father to his child; denotes the sympathy and gentleness of Christ in dealing with this woman.

2. "Made thee whole" = word for saved; implication from the address of "Daughter" and the message of "go in peace" is that this woman found sympathy, healing and pardon for her sins by faith. The tense reveals a permanent cure.

3. "Peace" = word has the idea of health of body and soul.

4. "Be whole of thy plague" = be healthy of thy distressing bodily disease. This word is a different word than the first "whole." It seems Jesus is saying, "Continue whole and well."

5. The lesson in these verses should not be forgotten = that it is not enough to believe with the heart; confession needs to be made with the mouth. (Rom. 10:10)

V. 35

1. "While he yet spake" = Jesus was still speaking when the messengers arrived.

2. The arrival of the messengers from Jairus' house was a blessing for the woman just healed for it diverted attention from her.

3. "Dead" = tense indicates that the daughter had died and there was no hope for her.

4. "Troublest" = bother; annoy; to vex; worry.

5. "Master" = teacher.

6. Jairus must have stayed close by Jesus during the time of His healing the woman while on the way to his house.

V. 36

1. "Heard" = to overhear; to hear alongside. The messengers were not speaking to Jesus but to Jairus.

2. "Be not afraid" = the Greek construction forbids the continuance of an action already going on. The ruler was fearing and Jesus said, "Stop fearing."

3. "Only believe" = tense speaks of a continuous action. The command was for a continued, sustained faith. He was to continue believing, even in the presence of death.

V. 37

1. "Suffered" = to permit; allow.

2. "Follow" = to accompany.

3. "Save" = except.

4. The Greek construction treats these three men as a unit. These three were chosen to be witnesses of a great miracle. They are commonly referred to as "the inner circle." One of the reasons for choosing only three might have been because the room where the child lay could not hold any more.

V. 38

1. "Cometh to the house" = entered into the house.

2. "Seeth" = to look at a thing with interest and for a purpose, to examine critically and carefully, and with a practiced eye.

3. "Tumult" = noise, uproar, turmoil.

4. "Wailed greatly" = speaks of excessive, monotonous wailing of hired mourners. It was the custom of this time and people to hire mourners to mourn over the dead.

V. 39

1. "Ado" = to make a noise or uproar; to wail tumultuously.

2. "Damsel" = the little girl.

3. "Is not dead" = Jesus meant that the child was not dead to stay dead.

4. "Sleepeth" = sleeping; a beautiful word that Jesus uses of death.

V. 40

1. "Laughed to scorn" = one word; means to deride; jeer at; to ridicule. The tense reveals they went from wailing to laughing and jeering at Him.

2. This laughter was ill-suited to this solemn occasion, but Jesus took charge of the situation.

3. "Had put them all out" = having put them all out; He did so by a stern assertion of authority as if He were the master of the house. He had to use pressure to make the hired mourners leave. The presence of some people will ruin the atmosphere for spiritual work.

4. "Entereth" = word often used of a person going on a journey. Conveys the idea of distance. The walk of a condemned criminal from his death cell to the electric chair is a matter of a few hundred feet, but the distance is a journey to him. The factors involved make it a long walk. It was a journey for these who went in with Jesus, especially to the father and mother.

V. 41

1. "Took" = to get possession of; to become master of; to take hold of. The word speaks of the strong grip with which our Lord took hold of the hand of the dead girl; a touch of life-giving confidence and help.

2. "Talitha cumi" = Aramaic words spoken by Jesus to the child; means "Damsel arise."

3. "Damsel" = a little girl; maiden.

4. "Arise" = to arouse from the sleep of death; to recall the dead to life.

V. 42

1. "Straightway" = at once; immediately.

2. "Arose" = to stand up; tense reveals a single act.

3. "Walked" = to walk about. Tense reveals that she "kept on walking about." First, possibly to her mother, then to her father, and then to the Lord Jesus who had restored her to life.

4. "For she was of the age of twelve years" = explanation was needed, to show that the child was old enough to walk about, for the word used could also be used for a child too young to walk.

5. "Were astonished" = to put out. Speaking of a removal, thus, of a man removed out of his senses; our word "ecstasy" is the English spelling of this word; means amazement, astound.

6. "Astonishment" = a displacement of mind; bewilderment; amazement.

7. "They" = refers to the five with Jesus in the room of the child, especially the mother and father.

V. 43

1. "Charged" = to order.

2. "Straitly" = much.

3. The reason for this order was that Jesus did not want for men to get their eyes upon the physical and off the spiritual and thereby try to sidetrack Him from His real reason from coming to earth. (Luke 19:10)

4. "Commanded" = to speak or say.

5. The fact that the girl could walk and eat, shows that she was not only alive, but well.

6. This is just a sign of our Lord's resurrection power of which we see other signs that let us know that He can do what He said:

A. The daughter of Jairus who had just died.

B. The widow's son being carried to the grave. (Luke 7:12-15)

C. Lazarus from his grave after being dead four days. (John 11:38-44)

D. Our Lord, Himself. (Mat. 28:6)

E. Our Lord's Promise. (John 5:28-29)

This book is provided free of charge by:
New Hope Baptist Church
1661 Griggstown Road
Calvert City, KY 42029
270-527-3864

DISCLAIMER:

These notes were condensed and compiled after several hours of study. I do not claim originality, nor do I claim that they are correct as to grammar and typing. Our sincere desire is that they may be of help to others. Please overlook any errors. If our church can be of any help to you please let us know.

Edgar Lee Paschall, Pastor
edgarleepaschall@juno.com